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FOR THE RELIGIOUS MONITOR.

OCCASIONAL HEARING.

(Concluded from page 27.)

6. It is sometimes said, in favour of loose communion in hearing the word, that true Christians are all going one road, and it is becoming that they show in the way their love to one another, as persons who are all to form one company in heaven at last. That Christians are all going one road, is a fact unquestionable, as respects the general object they have in view. Yet if a person, who is travelling the same road with ourselves, lingers and trifles on his journey, especially such a journey as that the Christian is on, which requires all the exertion possible, we must not stay to trifle with him. Or if he is addicted to any disagreeable practices, we must not, in these bad practices, give him countenance.—There is but one right way of duty, and one way to heaven and future happiness; and should many, who are in the good way in the main, break occasionally over the hedge to satisfy some darling lust they love to cherish, we must not break over the hedge with them; but keep the even path of duty, as we would regard the glory of God, our own interest, and the good of those who would use such a liberty, by testifying in this manner our disapprobation of such conduct. If occasional hearing, in societies who are in a state of separation from us, is unwarrantable on account of that separate state, the circumstance, that in the main genuine Christians are all going the same road, can be no argument for the practice. Nor does christian love, to give evidence that we are possessed of it, require any sacrifice of what is our duty. Love to the brethren appears to best advantage by our taking the proper steps to show that we will not suffer sin in them,

but will use all proper measures to warn them against it, and seek if possible their recovery from the error of their ways.

7. It is said, by forbidding the practice of occasional hearing, that we not only deny the ministerial authority of ministers, in other denominations, altogether; but we also deny that they have the call of Christ to preach the gospel, equally with ministers belonging to the Secession body. In answer to this, we may suppose a master sends out different servants in the same employment, and for the same specific object, and that he furnishes them with particular instructions according to which they are to be directed.— If one or more of these servants will not walk by these instructions, those who do abide by them, may not venture to say, concerning those who are undutiful, that they are not employed in the service as well as themselves: But they may venture to say, that in those things in which they disobey their master's orders, they are out of the way of duty, and they will not afford them any countenance in those things. Apply this to the case in hand. All those whom Christ owns, as sent by himself to preach the gospel, have the instructions they are to be governed by, given them in the oracles of truth. There are many preachers who hold by him as the head, as we are in the judgment of charity to allow, who, notwithstanding, in their public administration, neither pay a due deference to the authority of Christ, manifested throughout the whole inspired volume, nor endeavour to lead their hearers to a due respect for whatever has upon it the stamp of divine authority: But on the contrary, teach them, that if they attend to what is called the essential truths of religion, nothing more is necessary. Some of them go farther, and more directly oppose some parts of divine truth; and they exist in their separate state to defend and avow those very things which we consider to be a departing from the rule which Christ, the church's head, has given to all his servants, lawfully engaged in the work of the gospel. And these are the reasons why we cannot attend upon their ministry; believing, that doing so, we should thereby be giving them countenance in those very things in which we have adjudged them to have departed from their duty to our common Lord. Others, who preach altogether another gospel than the gospel of Christ, give plain evidence by this, that they have not the call of Christ to preach the gospel; belonging to societies fundamentally erroneous in their religious creeds.

But were there a foundation for this objection, on the account that we do not attend upon the public ministry of others in hearing the word, there would be equal ground for it, on the account

that we refuse to receive the seals of the covenant at their hand; because, in doing so, we refuse to receive them in their whole official character and official administrations. For the authority of a minister of the gospel is not confined to his preaching the gospel, but extends to his administering the sealing ordinances of baptism and the Lord's supper, exercising the discipline of the church, &c. And the charge may be retorted against those who make the objection. Why do you not connect yourselves with us in church communion, and partake of the seals of the covenant with the body to which we belong? Why do you not submit yourselves to the discipline of our church? By not doing so, you deny the ministerial authority of the ministers belonging to our body. The objection is equally valid, if validity it has, in the one case as in the other.

8. It is said, by abstaining wholly from occasional hearing, we put all on an equal footing, while it must be admitted there are some much nearer the truth than others, and though we do not hear all who pretend to preach the gospel, those who do not differ so much in doctrine or profession from us, we may hear profitably. The civil law forbids petty theft as well as murder, though it makes a difference, and though we conclude that the practice of occasional hearing ought to be avoided; yet we do not by this means place all on a level. In some of these societies the doctrines of the gospel are at least, by many in their connexion, purely preached, in so far as they do not interfere with the particular grounds upon which they remain as separate religious bodies. And herein we may and will rejoice, though we are not warranted on this account to give them countenance in those things, in which they are defective, which we would be doing, by attending upon their public ministrations, because it is not on account of the truth which is taught among them, but these peculiarities which we judge to be their defections, and in as far as they exist among them, deviations from the truth, that they are in a state of separation from us. We have not the same cause of rejoicing concerning others who preach another gospel than we have received openly and avowedly. But as we argue the impropriety of occasional hearing on the principle that where separation is, it should continue until the grounds of it are removed, all the different bodies of professing Christians must be placed on an equal footing, if we act consistently on this head. It is in every case, in so far as hearing the instruction which causeth to err; a contradiction to our profession, as members of the particular witnessing body to which we belong, and a trampling upon the testimony we have

lifted up against the errors in doctrine or profession which are to be found among these respective bodies.

9. Again, it is said, we admit others to hear us, and do we not thereby have fellowship with them, equally as if we should ourselves frequent their respective places of worship? The case is widely different between our admitting others into our assemblies, and going into their assemblies to hear occasionally. For as the church, which is the ground and pillar of truth, is to hold out by her ministry the free offer of salvation to every one who is pleased to accept of it, they are to exclude none from the privilege of hearing the gospel. It is otherwise, however, in the case of hearing others, for these being such as are in a state of separation from us; as we can only employ in the ministry of that church of which we are members, those who have its approbation, as persons who are qualified for such a service; persons whom it deems to be not only sound in the faith, and of good and honest report in the world, but persons who give satisfactory evidence of attachment to its distinguishing principles, and are in actual communion with it, we cannot without the greatest inconsistency approve of, or allow the practice of occasional hearing.

The first ministers of the gospel, preached the gospel to people of every description, whereve providence opened a door for them. And the first christian churches welcomed all to hear the gospel without exception, though they did not in their turn, return the compliment. The primitive Christians did not exclude but welcome into their assemblies Pagans and open Idolaters, though they did not in their turn, at least without blame, go into the Idol's temple. If the circumstance that we admit others to hear us were a reason why we might hear them, as if the communion were the same in the one way as in the other; upon the same principle, because we are to keep open doors to the admission of all who please to grace our assemblies with their presence, we might without any culpability, if we were in Popish, Mahometan or Pagan countries, frequent the mass house or the mosque, or join in the idol worship to be kept up in the idol's temple, as the command is given to the servants of Christ to go and preach the gospel to every creature, and Papists, Mahometans and Pagans are to be made welcome. It may be replied, by those who are opposed to restricted communion, that they do not admit of such an extensive communion; and that they would only extend it to all those who abide by the truth in the grand fundamentals of religion. But the inefficiency of the argument to warrant even this, appears in that

from the hearing of the gospel preached, you cannot exclude others whom we have mentioned.

10. It is said that a restricted communion in hearing the word, shows much narrow-mindedness and want of christian charity. If we make party spirit or any thing besides the will of God, revealed in his word, to be the reason on account of which we would not associate with others in this act of church-fellowship, there might be some ground for this objection. But it is far from being the truth, if it is the revealed will of God, that having come out from any society by a just and necessary separation from it, we should continue in that state of separation, until that which caused it is done away, as seems to be the case, when we are enjoined to *mark them which cause divisions and offences, contrary to the doctrines of the gospel, and avoid them.* Would any consistent Christian account that part of conduct narrow-minded, and uncharitable, which has the authority of God requiring it at our hand?—We ought to be ready to stand or fall on this subject, as well as in other points of our holy religion with its agreeableness to the mind of the spirit of God in the word: and the bare assertion that it is narrow-minded, and uncharitable, will not have much influence with those who make the law and the testimony their rule, so long as it is not made to appear that it is contrary to the charity which the Lord requires in his word.

Christian charity in modern phraseology, is a much abused phrase. Multitudes have got the name without any knowledge of the thing and they have it ready on every occasion, as the stone and the sling with which they will go forth against the mightiest champion they can have to encounter in supporting their nostrums, which they would impose upon the multitude. They have proved it, and have found it to answer their purpose, in working upon the many who receive the word as the word of man, but not of God. But is it charity, if we see one in an error, to leave him to the consequences of it, without taking the necessary steps to his recovery? or if I see him living in open violation of any precept of the divine law, and guilty of open apostacy from God in any manner to give him countenance in that apostacy he is fallen into? Is it not rather the charity, which deserves the name of christian charity, that disposes persons when they see others in danger to use the means necessary to prevent it? If I see a man under the influence of intoxication, fallen into mud or mire, would it not be more an act of charity in me to use every means to keep him out of his perilous situation, and bring him again to his former senses, than for the sake of company to lie down beside him? We are not to suffer

sin in our brother, but by all lawful means to endeavour his recovery when he falls into sin. As every separation must in the judgment of charity, be supposed to be for something the one party see to be blameworthy in the other, and something on account of which both judge it to be a duty to separate, (for otherwise it is uncharitable to separate,) charity of consequence requires that we use those means which God himself has appointed for gaining over those from whom we are in a state of separation, which is to remain separate until they are brought to bethink themselves of sin or error.

11. It is said that prohibiting the practice of occasional hearing is a restraint upon christian liberty. Religious bodies in their public religious principles are to be directed wholly by the scriptures, as they lay a perfect and only rule of faith and practice before us. So far then as they govern themselves by that rule and require those who are connected with them, that they be governed by it, they cannot be charged with denying them christian liberty, whatever restrictions they lay them under, because christian liberty is a walking according to the scriptures and not by any means a walking contrary to them. Moreover they require no man to accede to these principles but in the way of his being satisfied that they are according to the word of God. The restraint, then, in those bodies who make the prohibition of it an article in their public profession, is a restraint which every one, who has acceded to the espoused principles of that body, has brought himself under; compelled by his own choice, which being the case, he has no cause for complaint. "If by being bound up, you mean," says a certain writer on this subject, "that they are so by any unscriptural restrictions of capricious and bigotted clergymen, then no doubt you have reason to complain: but if they are bound up only by a regard to duty, order and unity in the church; that they be not accessary to others in error and false worship; that they may continue to go forth by the footsteps of the flock, and not turn aside after those of the companions; that they be steadfast and hold fast the profession of their faith without wavering; that they may not hear the instruction that causeth to err from the words of knowledge. If these and other considerations, previously brought to view, be the things by which they are bound up, why exclaim?"

12. Some will admit the fact that there is an inconsistency, but in their opinion this is one of the lesser matters of religion, and there is no cause to be strenuous against the practice. "Lesser matters are to be attended to equally as matters of more weighty importance; and daring is the conduct of those who make light

of any truth or any duty, knowingly, which has the stamp of divine authority upon it. The genuine friends of the Redeemer show their love to Christ, more by their regard to what are called the lesser matters of truth and duty, than by their regard to those esteemed to be of far more importance. The leading truths and duties of Christianity have many who will openly own them from different causes which may not be connected with a sincere and hearty love to the truth as it is in itself. But those to whom Christ is precious all his truths will be precious, for his sake whose truths they are. The stamp of his authority upon them, will make them be readily regarded. The person who makes common cause with Christ, in matters of religion, who takes an interest in all the concerns of his glory, will not make light of any of his truths, or of christian duty. If some flagrant injustice were done to a neighbour or stranger, our indignation will be raised against the wicked perpetrators: If he is made a subject of extreme misery or suffering, in whatever way it comes, and through whatever cause, our sympathy will be excited. But if it is a parent or a child, the companion of our bosom, or one we particularly love, and in whose affairs we take a particular interest, we feel with him in the smallest injuries done to him; we sympathize with him in things which would give us no concern, were he one we took not such an interest in. In short, we make common concern with him in his prosperity and adversity, and true love to Christ uncontaminated with the workings of an opposite principle, which are to be found, in some measure, often in even true believers, in this world, will have a similar effect in bringing those who are under its heavenly influence to love all his truths, the least, and all christian duties, knowing them to be so. Our Lord himself gives this as a test of its genuineness, "If ye love me, keep my commandments," not some of the leading ones only, but all my commandments.

Those who make little account of what they call the lesser matters of religion, usually do not pay much respect to what they will even themselves admit to be of greater consequence. Let us contrast those individuals and churches, who make conscience of acting up to their duty on this point, with others; and the Secession and Reformed churches, in times when there was less of the practice among them, and we will not see much reason for this objection. What are they usually, who take the liberty to themselves, in these bodies among whom any sample on the point exists, but the unestablished among them, who make curiosity, or some ill humour, the reason why they take this liberty to themselves? In regard to those of other denominations, the case is in some measure dif-

ferent, as the matter is not left to their consideration, and the practice, not a ground of offence to their brethren, who in profession do not see the force of scripture prohibition on the subject in question.

13. It is said that a friendly intercourse in this way, among professors of religion, tends to prepare the way for a more perfect union, which is to be expected and desired. To seek to have union in the church promoted in this way, in the most favorable view we can take of the thing, would be to do evil that good may come, and hasten God's providences by a means unwarrantable in itself. Though to have the divisions which are in the church healed, to all the friends of Zion, would be a thing exceedingly desirable, we are not to seek this, nor expect it but in God's own appointed way: Nor is a scriptural union, which will consist in Zion's ministers and her members, scattered throughout the different bodies of professors of religion, being brought to see eye to eye, and as the consequence, lifting up the voice together in the worship of God and in the whole of the religious profession, likely to be aided by a motley communion of persons who have no church connexion with one another. We have had instances in our own times of unions which have been brought about by such means; but little advantage has arisen from them to the cause of truth: and it is well known how little they are entitled to the name of union, unless a coming together of different professing bodies can be so called without either unity in sentiment or real brotherly affection to each other. Indeed it is as impossible that the church should have her real interests promoted in this way, as it was that the tower of Babel should be built, after God had so confounded the language of the builders, that not understanding one another, they could no more go on with the work. These jarring unions, and that motley unharmonising communion, so general in our time, and boasted of as the beginning of some great work in the church, would put one in mind of the words of the Poet, applicable enough to the Babel builders of the day.

"But God, who oft descends to visit men
Unseen, and through their habitations walks,
To mark their doings, them beholding soon,
Comes down to see their city ere the tower
Obstructs heavens towers, and in derision, sets
Upon their tongues a various spirit, to raze
Quite out their native language, and instead,
To sow a jangling voice of words unknown.
Forthwith a hedious gabble rises loud,
Among the builders, each to other calls,
Not understood, till hoarse, and all in rage,

As mocked, they storm; great laughter was in heaven.
 And looking down to see the hubbub strange,
 And hear the din; thus was the building left,
 Rediculous, and the work, confusion named."

Thus far these answers to these objections are submitted to the consideration of your readers, if you think them entitled to a place in the Monitor. J.

MEMOIR OF THE REV. DR. LIVINGSTON.

The General Synod of the Reformed Dutch Church, selected the Rev. Alexander Gunn, D. D. to prepare a memoir of this eminent father of our church. That memoir has been prepared from the materials put into Dr. G.'s hands. Those who know Dr. G. have anticipated a work of no ordinary interest. This expectation was reasonable. Dr. G. is an able writer; and, moreover, he had a splendid subject placed in his hands: and, if we are correctly informed, an abundance of materials to work upon. That our expectation will not be disappointed, we confidently believe.—The memoir has been submitted to the judicious committee of the General Synod,—the Rev. Drs. Cuyler, Knox and McMurray; and they have laid the following certificate before the public:—

"The undersigned having, at the request of the author, and in compliance with their appointment as a committee of the General Synod, carefully perused the manuscript memoir of the late Rev. Professor Livingston, prepared by the Rev. Dr. Gunn, have much pleasure in bearing their decided testimony to the able manner in which the task has been accomplished. With much well-directed labour, and in a manner that will not fail to prove gratifying to the church, the author has reduced to order a large amount of interesting and important matter."

The public may expect to see this valuable book soon; and we call the attention of all our ministers and people to it. It assuredly contains a faithful delineation of that loved and reverend father of our church; and, at the same time, it exhibits the most prominent parts of the history of the Reformed Dutch Church in this land. And it contains also an outline of the character and history of many of her sons, who have entered into their rest, and whose memory is embalmed in our sweetest remembrance.

[*Reformed Dutch Church Magazine.*]

AMERICAN HOME MISSIONARY SOCIETY.

In our last number, page 40, we noticed the Anniversary of this society, in which it was stated that the missionaries in their pay, *held commissions from the society.* We then asked, and think we may now repeat the question, "By what authority do men preach the gospel, who hold their commissions, not from those who are authorized by the Great Head of the Church to confer them, but from a self constituted society?" This mode of managing the

affairs of the house of God appeared to us so unwarrantable, that we were forcibly impressed with the belief, that the Home Missionary Society, originally founded on unscriptural ground, had been fully converted into an engine of the enemy. The following extract, from the Magazine of the Reformed Dutch Church, will show that our belief was well founded. After giving a brief account of this Society's operations during the past year, the editor proceeds :

"We cannot conclude this sketch without expressing, with the more sensible part of the community, our grief and indignation, that the anniversary of any useful Christian Society, as this is, should be made the vehicle of venting spleen, and of pouring out illiberal, harsh, and cynical reflections on other Home Missionary Societies ; or of preaching on the ears of an abused Christian community, the suicidal heresy of rejecting creeds and confessions, and of abjuring all constituted Church Courts ! We state distinctly, for the information of all the friends of the Dutch Church, and of our brethren of the great and flourishing Board of Missions of the General Assembly, that, as we heard, and as many others heard, all this was actually done at the anniversary of the Home Missionary Society. Other Home operations were taunted with the cynic's spleen : creeds and confessions were sarcastically contemned ; and regularly constituted Church Courts held up bitterly to the ridicule of the audience ! Hence the necessity of the Assembly's Board, and of our Board, combining and putting forth all our exertions, and of rousing up all the energies of our churches, in order to resist the enemy which is coming in upon us with a fearful flood of errors !"

What a commentary on the amalgamating schemes of the day ! And how strikingly does it justify the conduct of the few who have looked with suspicion on those schemes ! We indulge the hope, that as the enemy thus throws off his disguises, a remnant will be led to see the fearful abyss into which they are rushing ; and that the *liberality* so much lauded by the whole catalogue of charitable societies, is not the liberality of the gospel of the grace of God ; but rather that liberality, which, while it manifests the most vindictive hatred to such as refuse to sell the truth, opens wide its arms to embrace the enemies of truth, under any name or character, and welcome them to all the visible privileges of the church of the living God. Such is the character, (mournful reflection !) of the great and leading principle which governs the conduct of the greater body of professing Christians ; and such will it one day be most clearly manifested to be.

At the anniversary of this Home Missionary Society, the Hon. Stephen Van Rensselaer presided. We regret that his name and influence should be coupled with proceedings so decidedly hostile to the 'gospel, though we cannot believe that the sentiments expressed at this meeting meet his approbation.

MEETING OF THE ASSOCIATE SYNOD.

In the present number we present our readers with the minutes of the late meeting of Synod, entire. The proceedings of our highest church judicatory, naturally excite a lively interest. We look to this assembly as the ordinance of God for maintaining the purity of doctrine and worship, and the peace, harmony and union of the militant church. Scattered over an extensive district of country, contending against opposition of all kinds, and enemies innumerable; without the means of frequent and friendly intercourse, when assembled in Synod, they verify in their experience the meaning and force of the proverb,—“As iron sharpeneth iron, so a man sharpeneth the countenance of his friend.” It is a meeting of brethren,—of men holding the same faith,—actuated by the same principles, and contending for the same high and holy cause. Under such circumstances, if they do not find their hearts warmed, and their weary souls refreshed, it must either be because they have some ambitious schemes, apart from the general good, which cannot be gratified, or because the spirit of defection has seized upon them. But we have no reason to suppose that such is the case in a single instance, but rather the reverse. And what added more than ordinary interest to the late meeting, was a renewing of the covenant of our fathers, at this most seasonable time. We subjoin a part of the solemn Bond into which they unitedly entered, and may the Lord give grace to pay the vows.

“WE, all and every one of us, though weak in ourselves, yet knowing that we can do all things through CHRIST who strengtheneth us, in reliance on the grace contained in the covenant of promise, as sufficient for us in devoting ourselves to the LORD in a covenant of duty; We do, with OUR HANDS LIFTED UP to the MOST HIGH GOD, hereby profess, and, before God, angels, and men, solemnly declare, that we desire, to give glory to the Lord, by believing with the heart, confessing with the mouth, and subscribing with the hand, that in him we have righteousness and strength. Desiring to be found in CHRIST, we acknowledge him to be the only propitiation for our sins; and through divine aid according to the measure of grace given unto us, we do with the whole heart, take hold of his surety righteousness, as the only ground of our access to, and acceptance with God; we set our seal to all the promises of God, which are in him YEA and in him AMEN, receiving them as our charter for the heavenly inheritance; we avow his word to be our perfect and only rule of faith and practice: and, confessing the blindness of our minds, through which we are inclined to err from the right ways of the LORD, we take his SPIRIT for our only guide, to lead us, in the use of appointed means, into all truth revealed in his holy word, renouncing all those pretended new revelations of the SPIRIT, and traditions of men, which add to it, or take away from it. We avouch the Lord to be our God; and in the strength of his promised grace, we PROMISE and SWEAR, by the great and holy name of the LORD OUR GOD, that we shall unfeignedly endeavour to walk in his ways, to keep his commandments, and to hearken to his voice, in love to him who hath delivered us out of the hand of our enemies; and to serve him without fear, in holiness and righteousness before him all the days of our life.

“And seeing many at this time in a state of progressive apostacy from the cause and testimony of JESUS CHRIST, and many snares are laid to draw us after them; though sensible that we are in ourselves as liable to go astray as

any, yet, entreating the Lord to hold up our goings in his paths, that our footsteps slip not, and trusting that through his mercy we shall not be moved forever, we do solemnly **ENGAGE** before Him who liveth for ever and ever, that in every place where we may in providence be called to reside, and during all the days of our life, we shall continue steadfast in the faith, profession, and obedience of the true **REFORMED RELIGION**, in **DOCTRINE, WORSHIP, PRESBYTERIAL CHURCH GOVERNMENT AND DISCIPLINE**, as the same is held forth to us in the word of God, and received in this church, and testified for by it, against the manifold errors and Latitudinarian schemes prevailing in the United States of North America.

How different this from the spirit that actuates too many of the assemblages of our modern Babel builders! By external union, and professed brotherly love, they vainly imagine to stop the cavils of infidels; but the unbelieving world, though blind to their own condemnation, can see that they are really disunited, though in a state of juxtaposition. When the professing people of God learn to prize truth more than all things else, to buy it and sell it not, then, and not till then, may they reasonably hope to confound the spirit of infidelity.

There are many other things connected with the late meeting of Synod, some of which will hereafter be adverted to, calculated to encourage the people of God in the way of well doing, and to strengthen their faith in the sure mercies of our covenant God.

There is a considerable improvement in the appearance of the Statistical Tables, but still they are very incomplete, many settled congregations as well as vacancies being left blank in the tables; and from the Presbyteries of Cambridge and Ohio, no statistical tables accompanied their reports. We make mention of this in the hope that more attention will be given to the Statistical Tables, and that they will continue to improve till they become accurate sources of information.

The statistical table referred to in the report of the Western missionaries, did not come to hand. Should it be forwarded it will be hereafter inserted.

We cannot feel contented to close this notice without suggesting the importance of using more care in drawing up official documents. There are two or three cases in the present minutes of unpardonable bungling, in some of the reports, obviously the effect of sheer carelessness. Such articles should not be drawn in a style repulsive to the ordinary reader; for we neither feel ourselves authorised, willing, nor capable, to alter, even the phraseology, of official documents. It is an irksome, and generally a thankless task, in ordinary cases, besides too great a tax upon time and patience; therefore, we seldom engage in it, to any great extent, under any circumstances.

MINUTES

*Of the Associate Synod of North America, at their Meeting at
Pittsburgh, May 27th, 1829, and continued by adjourn-
ment, being their twenty-eighth Annual Meeting.*

PITTSBURGH, WEDNESDAY, MAY 27, 1829.

The Associate Synod of North America met and was constituted with prayer by the Rev. Dr. Anderson, the senior minister present, in the absence of Mr. Pringle, Moderator.

MEMBERS PRESENT.

Of the Presbytery of Miami.

Messrs. David Carson and James Adams,* ministers.

Of the Presbytery of Muskingum.

Messrs. John Walker, Thomas Hanna, Daniel McLain, Jr. Joseph Clokey, Samuel Irvine* and Andrew Isaac,* ministers.—Alexander Hammond, William McCracken, Joseph McKee, and William Harvey, ruling elders.

Of the Presbytery of Ohio.

Messrs. Alexander Murray, Elijah N. Scroggs, David Imbrie,* Thomas McClintock,* Daniel McLean,* Sen. John Donaldson,* Isaac Beggs,* David Goodwillie,* Jr. and Matthew Snodgrass,* ministers. John A. Scroggs, Thomas Christie and James McKenzie, ruling elders.

Of the Presbytery of the Carolinas.

Mr. Andrew Heron, minister.

Of the Presbytery of Chartiers.

John Anderson, D. D. William Wilson, Thomas Allison, James Ramsay, D. D. David French, Alexander Wilson and Alexander Donnan,* ministers. James Todd, David Reid, Jr. William McCreary, John McNary, James Brownlee and Hugh Lusk, ruling elders.

Of the Presbytery of Allegheny.

Mr. Joseph Scroggs, David Blair, Robert Bruce,* D. D. Hugh Kirkland,* and John Dickie,* John France,* ministers. James Young and William Crawford, ruling elders.

Of the Presbytery of Cambridge.

Mr. James Martin,* minister.

Of the Presbytery of Philadelphia.

Mr. Thomas Beveridge* and Archibald Whyte,* Jr. ministers.

Ordained missionaries—Messrs. James P. Miller and John Kendall.

Without charge—Mr. Thomas Ferrier,* Samuel McLane,* ministers.

The names marked thus (*) were not present at the opening of Synod.—

Messrs. John Lawrence, Hugh Crawford, Henry Blair, Hugh Arthur, James Morrow, and James Nisbet, Robert Harvey, T. Coon, ruling elders.*

The minutes of last year were read, during the reading of which the following members appeared and took their seats, viz : Robert Bruce, D. D. Messrs. Alexander Donnan and James Adams, together with John Lawrence, Hugh Crawford, Henry Blair and Robert Harvey, ruling elders.

The following committees were appointed.

Of Supplies—Messrs. Allison, Kirkland, Murray, Hanna, Heron and Adams.

On the Funds—Messrs. Walker and Young.

To prepare the draught of an Act for a Fast—Dr. Anderson and Mr. Allison.

Messrs. Carson and Heron were appointed a committee of arrangement.

Adjourned till 9 o'clock to-morrow morning.

Closed with prayer.

Thursday, May 28th.

Synod met and was opened with prayer. The Rev. James Adams preached last evening from 1 Tim. iii. 15. Last clause—"The church of the living God, which is the pillar and ground of the truth."

Members present as above, together with Messrs. David Imbrie, Thomas McClintock, Daniel McLain, sen. John Donaldson, Hugh Kirkland, Andrew Isaac, Samuel Irvine, Isaac Beggs, Matthew Snodgrass, and David Goodwillie, Jr, ministers, and Hugh Arthur, and James Morrow, ruling elders.

Read the minutes of last sitting.

The Rev. John Walker was chosen Moderator.

Papers being called for, reports were given in from the following Presbyteries.

THE REPORT OF THE PRESBYTERY OF THE CAROLINAS.

In those parts of the land in which we live, the signs of the times are mostly of a gloomy aspect. The divinity of our saviour is warmly opposed by some, and but coldly defended by others; the doctrine of universal salvation which opens a door for unbounded licentiousness, is preached and heard with greediness; latitudinarian schemes are commonly maintained and reduced to practice; the Hopkinsian leaven is fomented; ordinances are much neglected and gross immoralities encouraged or tolerated. The Lord hath a controversy with the inhabitants of the land, because there is no mercy, nor truth, nor knowledge of God in the land.

Among the people under our care, there are some redeeming appearances. We do not boast, nor indeed have we any occasion to do so, but it is confidently believed there are in our congregations some knowledge, some love to the truth, some zeal for the glory of God and the purity of his worship; and

* These elders were not present at the opening of Synod, and the minutes do not inform us to what Presbytery they belong. We have therefore been obliged to place them as above, in order to present, at one view, the whole number of ministers and elders present. Number of ministers present, 38. Number of elders present, 23. Total, 61.

when we consider that the greater part of them have been almost entirely destitute of pastoral care, even since their organization, we cannot but deem it matter of astonishment that there are among us so many vestiges of original Presbyterianism. We have hitherto been as the bush in the wilderness, which burnt with fire and was not consumed.

With the exception of Mr. Mitchell, your itinerants came into our bounds, and we hope our vacancies are refreshed by their labours. We have not however, received the amount of supply which your appointments led us to expect. Mr. Ingles was so long employed in Mr. Anderson's charge, that but few of our societies had an opportunity of hearing him; and Mr. Hindman through indisposition and the ungenerous appointments of the Miami Presbytery, was more than a month behind the time fixed by your authority: besides as both he and Mr. Thompson claimed the privilege of returning before your present meeting, our realization must fall considerably short of our expectations.

The past cannot be altered, but we cannot close our report without complaining of the order given us by the last Synod, to supply Mr. Anderson's pulpit during two months of his absence on the Missouri mission. Our weakness was not duly considered and to prevent such large commands in future, we feel ourselves called to state, that this Presbytery consists of only four active members. Messrs Dixon and Mushat are inefficient through age and imbecility; and Messrs. Heron and Wallace are so distant that they cannot co-operate with us.

Concerning the Testimony of the Associate Synod of Original Seceders, we have nothing further to report than that we have not yet been so happy as to see it.

We have made no attempts to raise funds for the United Hall, but if the site that may be fixed on, should accord with our views, a liberal subscription will be easily and cheerfully raised.

In this Presbytery it has long been customary for each minister to spend four Sabbaths annually in the vacancies, and twelve months ago it was resolved that all monies received for such labours should be thrown into Presbytery's fund. By this means upwards of fifty dollars have been collected, of which we have ordered thirty to be forwarded for the use of Synod.

THOMAS KETCHEN, Moderator.
ALEXANDER GRIER, Clerk.

April 14th, 1829.

REPORT OF THE PRESBYTERY OF MUSKINGUM.

No very material changes have occurred in our congregations generally since our report of last year. Amidst the opposition of the world, and of those who are enemies to a particular testimony for truth, we have the gratification of observing the gradual advancement of the cause of Christ, and in many instances an increased attachment to that cause, as witnessed for by this Synod.

The call for the Rev. Andrew Isaac, from the congregations of Londonderry and Sharon, reported last year, has been accepted, and the instalment took place on the 17th September last. At the same meeting of Presbytery the Rev. Samuel M'Lane tendered the demission of his charge; after his reasons, and duly weighing all circumstances, we judged it necessary to accept it: the congregations were accordingly placed on the list of vacancies.

The portion of supply assigned to this Presbytery has all been received, with the exception of Mr. Samuel Hindman and Mr. Douthet, neither of whom supplied the time appointed by Synod. The former came into our bounds three months, the latter one month, before the time of their respective appointments. As the Presbytery had no knowledge of these changes, these probationers preached without any Presbyterial appointments, in consequence of which some of our vacancies have suffered severely for the want of supply. Nor have they given us any reason whatever, in justification of this procedure. We cannot but consider such conduct disorderly, and we judged it our duty

to report the facts to Synod that they might deal with these delinquents as they shall judge proper.

As the Testimony of the Synod of Original Seceders has not come to hand, we are unable to make any report on the subject.

A call from the united congregations of Mansfield and Uniontown, in Richland Co. and Washington, in Marion Co. for Mr. Samuel Hindman, has been sustained by Presbytery. We request the Synod will afford us an early opportunity of presenting this call for acceptance.

By order of Presbytery,

THOMAS HANNA, Presbytery Clerk.

The committee of arrangement reported in part, and their report was accepted.

Enquiry being made as to the observance of the Synod's fast, it was found that members present had generally observed it.

The clerk read to Synod a draught of a letter sent by him, according to the order of last year, to the committee of the Associate Synod of Original Seceders, together with a letter from said committee in reply.

A communication was received from James Miller, late of Putnam, praying the Synod to take up his case with all due expedition. Several papers accompanying this communication were read; whereupon it was *Resolved*, That said papers, together with all the documents connected with the business, should be referred to a select committee, with orders to report. Dr. Ramsay, and Messrs. James P. Miller and Carson, were appointed said committee.

The report of the Board of Managers of the Western Hall, was given in and read as follows :

REPORT OF THE BOARD OF MANAGERS OF THE WESTERN HALL.

The board present the following report of the state of this institution. During the last Session, eleven students attended the lectures, viz. Messrs. Samuel Wilson, John Wallace, James McCarrel and James Templeton, who have attended four sessions. Messrs James Bruce and James Rodgers, three sessions. Mr. Andrew Murdock, two sessions. Messrs Sloan M'Intyre, James P. Ramsey, Thomas Wilson and Wm. M'Clelland, one session. Mr. Alexander M'Gill who had attended one session was employed last winter in teaching. Mr. Murdock was unable to attend the *whole* of last session on account of indisposition.

At the meeting of the board, at the close of the session, most of the students delivered discourses, in which they gave satisfactory evidence of improvement in the study of Theology. They were also examined at considerable length on the Hebrew Bible, and their proficiency in this department of sacred literature, afforded a pleasing evidence, not only of the industry of the students but of the fidelity and diligence of the Professor.

Respectfully submitted, by order of the board,

WILLIAM WILSON, President.

THOMAS HANNA, Secretary.

On motion, *Resolved*, That a committee be appointed to make arrangements concerning the manner of proceeding in covenanting on to-morrow, and report this afternoon. Dr. Anderson, and Messrs. Donaldson, Irvine, and Heron, said committee.

Adjourned till 3 o'clock.

Closed with prayer.

3 o'clock, P. M.

Synod met and was opened with prayer. Members present as above, together with the Rev. A. Whyte, Jr. and James Nisbet, ruling elder. The minutes of last sitting were read, after which Mr. Walker, Moderator, was, at his own request, released from the committee on the funds, and Mr. Whyte substituted in his room.

On motion, Messrs. Morrow and McCreery were added to the committee on the case of Mr. Miller.

The report of the Presbytery of Allegheny was given in and read as follows:

REPORT OF THE PRESBYTERY OF ALLEGHENY.

There are no material changes in our settled congregations since we last reported. Our vacancies are numerous and demand more attention, than even the members of Presbytery were apprised of until last summer. The necessity for supply of preachers in our bounds is indeed very considerable, and we hope Synod will give us as large a share as may be in their power. Mr. John Hindman was licensed to preach the gospel on the last Tuesday of July, 1828. There is a call on Mr. John Hindman, from Upper Spring congregation and branches, in connection, Armstrong Co. Pennsylvania, which has been sustained by Presbytery. The members of our Presbytery have not had opportunity of considering the Testimony of the Synod of Original Seceders, and cannot, therefore, give any report. We think it an object of importance that Synod should require a correct statistical table from the different Presbyteries, of all the congregations, settled and vacant in their bounds, previous to the next meeting of Synod. By order of Presbytery,

HUGH KIRKLAND, Presbytery Clerk.

The brethren sent on the Southern and Western Mission, presented their report, which was read, and is as follows:

TO THE REV. ASSOCIATE SYNOD OF NORTH AMERICA.

The report of the Missionaries appointed on the Southern and Western mission, respectfully sheweth, that according to appointment, we set out on our mission for the respective places of our appointment, at the time specified in the resolution of Synod. Unity Randolph Co. Illinois, and the first Monday of November, we previously agreed upon as the most suitable place and time for our first meeting in Presbytery. Different sections of the field, occupied by the Synod's former missionaries, lay between that and our respective places of reaching it. These, with one new place where preaching had been very urgently solicited, were visited. From the state of the health of one of the brethren, and other providential occurrences arising therefrom, he was prevented from meeting with the others in Presbytery, or indeed at any period—a loss deeply to be lamented, but arising from circumstances which human foresight could not anticipate. At our meeting of Presbytery petitions for supply of preaching from some new places were received: and also petitions for the dispensation of the Lord's Supper, from the congregations of Racoon and Clear Creek, Indiana, from Unity and Unionville, Randolph Co. Illinois, and from Salt River, Mercer Co. Kentucky. A petition was also received for the moderation of a call from Racoon, &c. all of which were provided for as far as was within the power of Presbytery.

In general, the places which had been planted by the preceding mission, were doing well. The most material change among these, is the emigration of several families from Lincoln Co. Missouri, to one of the above mentioned places, (Racoon, Parke Co. Indiana,) which, while it seems to dishearten the remaining brethren in Missouri, greatly encouraged and strengthened the

hands of those in Indiana, and cherished a hope of a speedy settlement among them.

The new places where a portion of our labours was assigned, and which are looking forward with a view to be organized into congregations, are Thos. Meek's near Greensburgh, Decatur Co, Indiana, and the Forks of Shoal Creek, near Greenville, Bond Co. Illinois, both places of some promise. The families, (eight in number,) at Canton, Fulton Co. Illinois, have formed a new settlement on Henderson River, near the Mississippi: and when the brother who was sent to supply these, and those families who in the last report were mentioned as residing near Quincy, Adams Co. but who were then living on the Mississippi, near the De Maque Rapids, left them, they were proposing to form a junction at one or other of the two places—in which event, we would consider this a very promising place. The country, as respects quality of soil, situation and salubrity of climate, is desirable, and inviting to new settlers. The brother who was appointed to labour principally on Racoon and the Wabash, with the advice and at the request of the brethren there, made an excursion, in company with a ruling elder from one of our congregations, up the Wabash, to some distance above Delphi, passing through Montgomery, Tippecanoe, and Carrol counties, Indiana. In different places on his route, he met with persons professing adherence to the reformation principles as professed by the Secession Church, and desiring preaching from us. There is, in this region, an extensive field for missionary labours. The country is also in every respect very inviting to emigrants, and is settling fast.

West Tennessee and Alabama, though embraced in the resolution of Synod, we were unable to visit. The brother on whom this part of the mission devolved, laboured during the whole of his tour, under very considerable bodily indisposition. Particularly during the time which he had allotted to this part of the route, he was unable to attend to any missionary duties; being confined by sickness the greater part of the time. It would appear however, that it would still be desirable to send some into these regions.

The Sacrament of the Lord's Supper was dispensed at Lower Racoon, Indiana, at Unity, Randolph Co. Illinois, and at Salt River, Mercer Co. Kentucky, at each of which places the number of communicants was very encouraging. In most of these places, little more than a year before, there had not been more than from 4 to 6 members. The statistical table will show their present numbers. The call which was moderated and sustained for one of the missionaries is herewith transmitted.

The table of receipts will show the punctuality and increased liberality with which the people contributed towards defraying the expenses of the mission. All the places are asking with increased earnestness, a more abundant supply of gospel ordinances.

We cannot close without urging a liberal provision by Synod, for those destitute regions.

JAS. P. MILLER, Clerk.

An account of monies received by Jas. P. Miller, for the Synod's fund, on the Western mission.

1828, Aug.	From James McDougall, Argyle, New-York,	\$3 00
Sept. 15,	Xenia congregation, Ohio,	3 00
29,	Salt River, Mercer Co. Kentucky,	9 87
Oct. 13,	Fredonia, Crawford Co. Indiana,	3 50
25,	Wm. P. Woods, last years subscription for Princeton, Gibson Co. Indiana,	13 00
"	Samuel Houge, contribution,	50
Dec. 1,	Elisha Leslie, Perry Co. Illinois,	2 00
8,	John Montgomery, Bond Co. Illinois,	3 00
1829, Jan. 13,	Clear Creek, Vigo Co. Indiana subscription, per Ellison Crews,	2 00
19,	Lower Racoon, Parke Co. Indiana, subscription, per James Barns,	5 00

Feb. 6, Mr. Craig, near Crawfordsville, Indiana,	1 00
14, James Barns, for Lower Racoon,	15 00
" John Love, subscription for Sharon, Lincoln Co. Missouri,	20 00
16, Ellison Crews, for Clear Creek,	7 00
23, John Montgomery, Bond Co. Illinois,	5 00
March 9, John McMillan, for Unity, Randolph Co. Illinois,	19 25
14, James Redpath 2 00, and James Thompson for Unionville 3 00	5 00
23, Samuel Steel, for Upper Racoon,	21 50
" Ellison Crews, for Clear Creek,	10 00
30, James Barnes, for Lower Racoon,	3 25
April 2, James K. Spencer, for Walnut Ridge, Indiana,	2 88
29, Carmal, Jefferson Co. Indiana,	12 25
May 11, Xenia, Ohio,	6 00
Amount Received.	178 00
1828, May 28, Per order of Synod,	50 00
	<hr/>
	\$228 00
Contra. To whole amount of travelling expenses,	68 19
	<hr/>
Balance after deducting travelling expenses,	\$159 81

Monies recived by John Kendall, on the Western mission, for Synod's fund.

1828, Sept. 15, From Truro congregation,	\$2 25
29, Thomas Meek, Decatur Co. Indiana, self and others,	4 43
Oct. 9, Congregation at Bloomington Indiana,	17 50
14, John Harrah, 13 mile Prairie,	50
26, James Barns, for Upper and Lower Racoon,	6 00
27, Ellison Crews, Clear Creek,	10 50
Nov. 37, J. P. Miller, for people of Randolph Illinois,	10 00
23, People on Apple Creek. Green Co. Illinois,	15 50
Dec. 15, A. Richie and others, Canton Post Office, Spoon River,	3 63
" Mr. Campbell,	12
17, Mr. Gardiniers,	1 00
29, Robert Wallace, Rapids (lower) of Mississippi,	11 00
1829, Jan. 19, Messrs Rogerses, Mount Prairie, Missouri,	13 00
23, Mrs. Henderson, Galloway Co.	1 00
Feb. 4, David Tombs and others, head of Cuivre,	6 25
16, Carrol and others, Buffalo,	9 00
23, John Galloway and widow Wilson, for Sharon Missouri,	8 00
March 16, John McMillan, Randolph, for Unity,	8 00
April 6, Samuel Woods, near Princeton,	1 37
" Samuel Houge,	50
May 4, Congregation on Salt River, Kentucky,	18 75
18, Darby, Ohio,	4 00

\$157 30

Synod's Order, May 28, 1828, Philadelphia,

50 00

\$207 30

Amount of travelling expenses,

49 87

After deducting travelling expenses,

\$157 43

Mr. A. Anderson, received on the Western Mission, &c.

From Xenia and Sugar Creek,

\$20 00

Xenia,

6 00

Some families in Decatur Co. Indiana,

4 93

Lower Racoon.

10 00

Princeton,	5 00
Hopewell, Tod Co. Kentucky,	14 43
	<hr/>
Contra. Travelling Expenses,	60 37
Balance,	58 12
	<hr/>
	\$2 25

This balance, with the order of Synod for fifty dollars, Mr. Anderson returns to Synod.

The report of the Presbytery of Chartièrs was presented and read as follows :

REPORT OF THE PRESBYTERY OF CHARTIERS.

No sensible change has taken place in the congregations in our bounds, except in that of Peter's Creek, where a number of ruling elders and private members have declined Mr. Wilson's ministry, and obtained a disjunction in Presbytery. This has occasioned a number of protests and appeals, which will be laid before Synod when called for.

The Presbytery according to the appointment of Synod, licensed Mr. Nathaniel Engles, on July 1; Mr. William Douthet on September 3; and Mr. Samuel Hindman, November 4.

With respect to the Testimony of Original Seceders, the Presbytery think they are not prepared to give their judgment about it, as they have not generally seen a copy of it.

By order of Presbytery,

THO. ALLISON, Clerk.

The report of said Presbytery having referred to some protests and appeals in which the Rev. Alexander Wilson is concerned, Mr. Wilson asked to have a day appointed to hear those appeals, &c. and authority to cite witnesses. Whereupon, on motion, *Resolved*, That the consideration of said appeals be made the order of the day for Tuesday next, in the forenoon; and Mr. Wilson's request for authority to cite witnesses was granted.

A communication was received from the Rev. A. Anderson, containing his excuse for absence from this meeting, stating the necessity of his being absent from his charge for some months, during the summer on account of his health, and earnestly praying the Synod to afford supply for his congregation during a part, at least, of the time which he will be absent. His petition was granted and referred to the committee of supplies.

An official communication was received from the clerk of the Presbytery of the Carolinas, informing the Synod that a call is in the hands of said Presbytery for Mr. John G. Smart, and praying that Mr. Smart may be sent immediately into their bounds to afford an opportunity of presenting the call, or if this should not be agreed to, that Synod inform them to what Presbytery the call must be transmitted for presentation. Referred to the committee of supplies.

A call for the Rev. James P. Miller from the united congregations of Lower Racoon, Upper Racoon, Clear Creek, and Bloomington, with accompanying documents, was read, and ordered to lie on the table.

Dr. Bullions not having yet arrived, and it being uncertain whether he will arrive in due time, Mr. Heron was appointed to preach to-morrow morning in case of his absence.

A letter from Mr. Alexander Mitchell was read, containing a petition that the Synod would consider his case, and if practicable, release him from his present distressed situation. This petition was, on motion, referred to a select committee, with orders to report on Saturday morning. Messrs. Allison, Donnan, Dr. Bruce and Mr. Kirkland, were appointed said committee.

The committee of arrangement for to-morrow's services reported, and their report, having been amended, was adopted; and it was agreed, as the understanding of the Synod, that probationers and students of theology be considered as enjoying the privilege of engaging with the Synod in the solemn work of to-morrow.

Mr. A. Wilson asked and obtained leave of absence during the remainder of the present week.

A call having been made on the members of Synod, probationers, and students, to know who will engage in Public Solemn Covenanting, and a few having declined, it was, on motion, *Resolved*, That a committee be appointed to deal with the said members, in order to bring them to sense of their duty. Messrs. Wm. Wilson, Adams, Isaac, and Dr. Ramsay, were appointed said committee. The committee to meet at this place at 8 o'clock this evening. Messrs. Hanna, Carson, and Adams, were appointed to read the Act on Covenanting, the Acknowledgment of Sins, and conduct the service of to-morrow forenoon, and the Moderator was appointed to offer up the confessional prayer, and administer the Bond.

Adjourned till 8 o'clock on Saturday morning.

Closed with prayer.

Saturday, May 30.

Synod met and was opened with prayer. Members present as above, together with the Rev. Thomas Beveridge of the Presbytery of Philadelphia, and James Martin of the Presbytery of Cambridge. Read the minutes of last meeting.

The solemn exercise of covenanting was yesterday performed, according to the former decision. In the forenoon Mr. Heron preached from Psalm lxxvi. 11.—“Vow and pay unto the Lord your God.” Sermon being ended, after prayer and praise, the members previously appointed to that service, proceeded to read the Act on Covenanting, each introducing his portion of reading with prayer. When the reading was finished, the Moderator called over the roll of intended Covenanters, and having offered up the confessional prayer, proceeded to administer the Bond. The following Ministers, Elders, Probationers, and Theological Students, engaged in Covenanting, viz:

Ministers.

JOHN WALKER
JOHN ANDERSON
WILLIAM WILSON
THOMAS ALLISON
JAMES RAMSAY,
ALEXANDER DONNAN
DAVID IMBRIE

DANIEL McLEAN, Sen.
ANDREW HERON
JOHN DONALDSON
DAVID FRENCH
ELIJAH N. SCROGGS.
ALEXANDER MURRAY
JOSEPH SCROGGS

ANDREW ISAAC
HUGH KIRKLAND
SAMUEL IRVINE
MATTHEW SNODGRASS
THOMAS HANNA
JAMES ADAMS
DAVID CARSON
DANIEL McLANE, Jr.

JOSEPH CLOKEY
DAVID GOODWILLIE, Jr.
ARCHIBALD WHYTE, Jr.
SAMUEL McLANE
ISAAC BEGGS
JAMES P. MILLER
JOHN KENDALL.

Elders.

JAMES TOD
JAMES MORROW
WILLIAM CRAWFORD
JAMES McKENZIE
HENRY BLAIR
DAVID REED
JOHN LAWRENCE
HUGH CRAWFORD

WILLIAM HARVEY
HUGH ARTHUR
JOHN A. SCROGGS
JAMES BROWNLEE
JOHN McNARY
JOSEPH McKEE
ALEXANDER HAMMOND.

Probationers.

JOHN G. SMART
NATHANIEL INGLES
JOHN HINDMAN

SAMUEL HINDMAN
WILLIAM DOUTHET.

Students of Theology.

JOHN WALLACE

SAMUEL WILSON.

During the signing of the Bond, the Moderator addressed the Covenanters, and the exercises being concluded with prayer and praise, the congregation was dismissed with the apostolical benediction.

In the evening, Mr. Carson, according to appointment of last year, preached from Lev. xxvi. 25.—“And I will bring a sword upon you that shall avenge the quarrel of my covenant.”

The excuses of Messrs. Beveridge and Martin, for absence from the former sederunts, were heard and sustained. Both expressed their wish to have had the opportunity of uniting with the Synod in the solemn work of yesterday, and their regret that they were providentially hindered.

Messrs. Beveridge and Martin were added to the committee of supplies.

A letter from Dr. Bullions was read containing his excuse for absence, which was sustained.

Reports from the Presbyteries of Cambridge, Ohio, Philadelphia, and Miami, were read as follows :

REPORT OF THE PRESBYTERY OF CAMBRIDGE.

The general state of religion within our bounds, has not been materially altered since our last report. In all the congregations under our inspection, there has been an encouraging attendance on the means of grace ; and in most of them, an increase of their members has obtained. Mr. William Pringle, whose case was before you at your last meeting, having renewed his accession to our principles, so as to give full satisfaction, was admitted as a preacher. A call has been given him by the congregation of Ryegate, and accepted. A call has been given by the congregation of Bovina, to Mr. Horatio Thompson, and another has been given by the congregation of Argyle, to the Rev. J. P. Miller ; both have been sustained ; the latter is forwarded

to Synod, with accompanying papers to be presented to Mr. Miller, and on his acceptance, we request that he and Mr. Thompson be sent into our bounds, with a view to their settlement. We have to regret the failure of one of your missionaries to Canada, fulfilling his appointment. The report of the other, herewith transmitted, will show what a field for labour that region presents, and we hope you will take measures for its cultivation. We have to request, as our vacancies are still numerous* and widely scattered, that you would favour us with as large a supply as you can grant. We find that sessions are embarrassed concerning the steps to be taken in reference to those who have been suspended from sealing ordinances, and remain for years without exhibiting either such reformation, as would authorize their restoration, or such flagrant wickedness, as would justify their excommunication. We request the enactment of a uniform rule in reference to such. Would it not also be proper to have the statistical table so constructed, as to present in addition to what it has hitherto contained, a view of the annual increase or diminution of each congregation.

Some steps have been taken to raise funds for the United Hall, but no collections have been made but in one congregation. We have attended with success and comfort to the Synodical appointment respecting Masonry.

At our meeting in September, the Presbytery agreed by resolution to request the Synod to appropriate the sum of one hundred dollars to the Rev. A. Bullions, for each year he has been employed by us in teaching Theology, in like manner as it has been appropriated to the professor in the Western Hall. All which is respectfully submitted. By order of Presbytery.

A. BULLIONS.

Cambridge, May 15, 1829.

REPORT OF THE PRESBYTERY OF OHIO.

Since the time of our last report, we have received seasonable assistance to our vacant congregations, by the probationers sent into our bounds by Synod, and we solicit the continuance of supply for the ensuing year. The number of our vacancies is increasing; an aged father is not able to continue the whole of his labours, and we must grant supplies for his relief. We remonstrate against the conduct of some Presbyteries in detaining from us travelling preachers during the time of their appointment in our Presbytery. We wish it to be understood by probationers, that they must follow the course prescribed by Synod, unless prevented by urgent circumstances.

We would also suggest the propriety of appointing probationers for a longer time in Presbyteries at once, which would have the advantage of their being more useful to the church, and of affording greater ease and opportunity of improvement to themselves.

A call for Mr. Samuel Hindman, has been sustained by Presbytery, from the united congregations of Newton, Windham, and Springfield. We earnestly wish this call to be presented to Mr. Hindman, as soon as practicable; We understand there is a call for the same candidate, from another Presbytery. The case is accordingly submitted to Synod.

In September last the work of public covenanting was gone about, in the congregation of Griersburgh, under the care of Mr. Imbrie, where upwards of 130 persons publicly joined in that solemn exercise. We hope this subject will be considered by others, and that in due time they will give themselves unto the Lord in a covenant of duties not to be forgotten.

No copies of the Testimony of Original Seceders have been received, and we are therefore unable to say any thing at present upon that subject.

By order of Presbytery,

ALEXANDER MURRAY, Presbytery Clerk.

REPORT OF THE PRESBYTERY OF PHILADELPHIA.

With satisfaction, the Presbytery report to Synod, the continued prosperity and comfort of the congregations under their inspection. According to order

of Synod, Mr. Kendall, was taken on trials for ordination; and Presbytery, being satisfied with these; he was ordained to the office of the holy ministry, on the 20th August last. On the same day, Mr. McNaughton, was ordained and installed, as Pastor of the United Congregations of Mercersburg and McConnel's Town:—his trials for ordination, having been previously received, and approved by the Cambridge Presbytery. Mr. Beveridge, also, on the 1st October last, was installed as Pastor of the congregation of Philadelphia; and, at the same time, Mr. Joseph Banks, was licensed to preach the gospel. Some of our vacancies have been disappointed, in consequence of Mr. Ferrier's not fulfilling all his appointments in our bounds. All the members, not having had opportunity of examining the Testimony of the Associate Synod of Original Seceders in Scotland, Presbytery are not prepared to report on the subject; they, however, submit the following remark, offered by one of the members:—"That no notice is taken by them, of the article on common benefits"—concerning which, we deem it our duty to bear explicit testimony. Mr. J. Wallace, we may mention, during the summer of last year, delivered two discourses before Presbytery, which were approved.

A proportion of the supply at the disposal of Synod is requested.

Respectfully Submitted,

W. EASTON, Presbytery Clerk.

REPORT OF THE PRESBYTERY OF MIAMI.

No material change has occurred in the bounds of Presbytery since the last meeting of Synod.

We have to express our thanks for the seasonable aid of the two brethren, appointed by last Synod, to assist us in settling one, or two difficult cases.

Mr. John Hindman entered the Presbytery more than two months later than his appointment, owing we believe to ill health. The suffering state of the vacancies North of the Ohio River, by this and by Mr. Mitchell's total failure, induced the Presbytery at its meeting in November, to appoint him, the whole of the short time remaining after his entrance, among them. Delicate health and an accident which befel his horse, prevented him from preaching in all the vacancies, to which he was appointed. Owing to the first of the above causes our southern vacancies received but one Sabbath's supply from Mr. Hindman, on his way to the Carolinas.

Mr. Ingles has fulfilled all his appointments. The labours of these young men have been very acceptable and we trust crowned with the refreshing blessing of the head of the church.

At the meeting in November last, a call was sustained from the united congregations of Carmel and Clarke for the Rev. Jas. P. Miller. And at our last meeting one was sustained from the congregation of Xenia, for the Rev. A. Anderson. These calls are herewith transmitted to Synod, to be disposed of as its wisdom may direct. An overture from the Session of Pistol Creek and Big Spring, relative to a more uniform observance of the rule respecting the publication of marriage, has been referred to Synod. With this reference, we would most earnestly request the Synod no longer to delay an explicit declaration of its mind, on the Book of Discipline.

We are unable to report on the Testimony of our brethren, the Original Seceders in Scotland, owing to the failure in receiving any of the copies ordered from Scotland, by the Synod at its last meeting.

No collections have been made for the united Theological Hall; but we have no doubt that when located, liberal contributions will be received.

A liberal supply of the time of the probationers, and unsettled ministers is expected. Mr. Douthet came into our bounds, between the fall and spring meetings of Presbytery, and upon information given one of our members, that one month of his time was left unappropriated by Synod, he preached to some of our vacancies during the month of March. A statistical Table accompanies this report.

By order of Presbytery,

D. CARSON, Moderator.

An official communication from the Synod of the Reformed Presbyterian church, in reply to our letter of last year was read and laid on the table.

The report of Robert Steele, Treasurer at Philadelphia, was read and referred to the committee on the funds.

ROBERT STEELE IN ACCOUNT WITH SYNOD IN SYNOD'S FUND.

CR.		DR.	
1828, To Balance,	\$271 03	1828, June 2, By Cash paid	
May 30, To Cash from the con.		Synod's Clerk,	\$50 00
" " of Octarara,	13 74	" June 5, C. Webster as	
" " Barnet Vt.	19 40	per order,	200 00
" " Ryegate,	10 73	1829, Jan. 7, Webster and	
" " Cambridge,	18 33	Wood, per order,	100 00
" " Argyle,	21 50	" Note on Franklin Bank	
Oct. 4, from Rev. F. Pringle,		New-York,	5 00
for Warnings,	50		
1829, May 1, Rev. T. Bever-			
idge for Testimonies sold,	20 81		
" Donation from Rev. F.			
Pringle,	10 00		
" May 6, from John M'Al-			
lister, sen. to be at the			
disposal of Synod,	50 00		
" May 7, A. M. Banks for			
Testimonies,	5 81		
	<u>\$441 85</u>	Balance,	86 85
Received, since making the re-			<u>441 85</u>
port, from the cong. of Bar-			
net, Vermont,	\$10 00		

ROBERT STEELE IN ACCOUNT WITH MISSIONARY FUND.

CR.		DR.	
1828, To Balance,	\$256 71	1828, For Missionary services.	
May 31, To Cash from cong.		June 3, By Cash paid Rev. J.	
Baltimore,	32 00	P. Miller,	\$100 87
" " J. Hutchinson, Esq.	3 00	5, Rev. D. Carson,	20 00
June 6, " Rev. J. P. Miller,	5 00	6, Rev. J. Adams,	20 00
		" Rev. John Kendall,	50 00
		" Rev. J. P. Miller,	50 00
		" " for J. Walker,	20 00
		July 15, Paid to the order of	
		Rev. A. Isaac,	30 00
		Balance,	5 84
	<u>296 71</u>		<u>296 71</u>

ROBERT STEELE IN ACCOUNT WITH THEOLOGICAL HALL FUND.

CR.	
1828, To Balance,	\$284 71
July 8, To Interest on U. S.	
Loan,	3 00
10, U. S. Loan paid this	
day,	200 00
Dec. 1, Interest on Students	
Fund,	33 00
	<u>520 71</u>

The STUDENTS FUND remains as in former reports, it consists of 22 shares of Commercial Bank stock, the par value of which is 50 dollars per share.

ROBERT STEELE.

The report of the Rev. P. Campbell's mission to Canada, was read, and on motion, said report was accepted and ordered to be spread on the records. The report is as follows.

REPORT OF THE UPPER CANADA MISSION

Having been appointed, I assisted in dispensing the Sacrament at Johnstown, on the second Sabbath of July. I preached the third Sabbath at Stamford, Upper Canada; and the fourth Sabbath at Esquising, where I baptized six children. The people of that congregation are extremely desirous of having a fixed dispensation of the gospel, and with a little assistance from some of their neighbours, who are anxious to obtain a portion of ministerial labour, they could already support it. Went from Esquising to Guelph, the seat of the Canada Company, about twenty miles north of Dumfries. About two hundred heard the word on Sabbath. As there were many parents in this flourishing village, neither inclined nor sufficiently qualified to give their offspring religious instruction, I assembled the parents and children on Sabbath evening, for the purpose of directing them in the discharge of their relative duties, and also to form a Sabbath School. On Monday evening, the Directors and Teachers of the Sabbath School were appointed, and a fellowship meeting established. I rejoiced to hear a month afterwards, that the Sabbath School and religious meeting were prospering. Crossing the Grand River, I preached the next Sabbath in Missouri, (Loudon District,) to about thirty persons. The few Presbyterians in this place, are sunk in spiritual sleep. None of them I fear observe family worship. Without a blush they converse about worldly business on the Sabbath. On the Friday following I preached in Lobo, (Loudon District.) In this place there are twenty-four families, forty-nine adults, and sixty-three children under sixteen years of age. These families, with a few exceptions live together. Some of them observe family worship, but they do not assemble for religious purposes on the Sabbath. In Loudon, two miles to the east of Lobo, there are twenty families, forty-six adults, and seventy-four children under sixteen years of age, who emigrated from the south borders of Scotland, about eight years ago. These people came repeatedly to hear sermon, and all of them were present on Sabbath morning by nine o'clock. All these families live together. They earnestly desire to hear the Gospel, and to the utmost of their ability would maintain it. They built a meeting house about two years ago. They daily observe family worship, and meet on Sabbath for prayer and religious conference. The most of them having emigrated from the same Parish in Scotland, they live together in the utmost harmony. About five miles to the south of their meeting house, I preached on the same sabbath to a numerous audience. In this place there are thirteen families, thirty-one adults, and thirty-seven children under sixteen years of age. The worship of God is maintained in some of these families, but they have no prayer meetings, and they sometimes hear the Free Will Baptists and Methodists. These three places united could at present support a minister. The meeting house built by one of them, is only four and a half miles from the centre of the people in Lobo—so that these three places could easily be supplied by one minister. Were a faithful Pastor settled there, many other families would soon be added to the church. Leaving Loudon, I came to the Talbot Settlement, on the shores of Lake Erie. In Aldborough, (about fifty miles from Loudon,) there are thirty-four families, eighty-eight adults, and one hundred and thirty-one children under sixteen years. My time not permitting me to visit these families, information concerning their religious character, was obtained from persons well acquainted with each family.—Family worship is little observed, and they have no religious meetings on Sabbath. They do not countenance the meetings of Baptists in their vicinity.—The Rev. Mr. Barclay, in connection with the Kirk of Scotland, visited them in 1827, and baptized their children. At his suggestion, they subscribed to pay four hundred dollars annually, for the support of the gospel; and he was to

transmit their petition to the Synod of Argyle, Scotland, that they might obtain a minister who could preach both in the Gaelic and English languages. It is probable their petition was not transmitted, as Mr. Barclay died on his return to Kingston. Leaving Aldborough, I preached the following Sabbath at Mount Pleasant, 25 miles from Dumfries. The nominal Presbyterians here, countenance the labours of those who do not enter in by the door into Christ's sheepfold. The sacrament was dispensed at Dumfries the next Sabbath. This congregation is in a prosperous condition; they have built an excellent meeting house, and are able to support a minister. I assisted Mr. Russel the next Sabbath in dispensing the sacrament at Chippewa. I regret exceedingly that a previous arrangement for dispensing these two sacraments, before I entered on the mission ground, prevented me from spending more time in Loudon and in Aldborough. In appointing these sacraments, I entirely concurred with the suggestion of Mr. Russel. Both of us were ignorant of the places to be visited, and the time requisite for that purpose. But the appointment could not be altered, as timely notice could not be given of a different arrangement. The remainder of September was spent in York, in this state, in visiting ministerially all the families, and in dispensing the sacrament of the supper. Except in Dumfries and Esquising, the sacrament of baptism was not administered. Had the applicants been acquainted with our principles, and had there been a prospect of their being speedily supplied with preaching, by the Associate Synod, after instructing them in the principles of our church, I should have administered that holy ordinance. As the sacraments have been dispensed in some instances by profligate clergymen, I was afraid they might afterwards be seduced by some impostor, or accept of the ministrations of some whose religious principles might be very different from those of the Associate Synod. The most abandoned characters, who have been deposed from the ministry, in some instances, have dispensed both sacraments. The Presbyterians in Lobo and Aldborough, having emigrated about eight years ago from Lorn in Argyle Shire, Scotland, wish to have a minister who could preach both in the Gaelic and English languages, as the old people prefer the Gaelic, but all of them understand English.

Wherever I travelled, the people readily assembled to hear the word. No stronger proof can be given of their hunger for the bread of life, than the fact of their assembling often in the forenoon, afternoon and evening of week days, during a rainy harvest, which required the utmost vigilance of the husbandman, to cut down and secure the fruits of the field. Their attention and reverence, when assembled for God's worship, exceeded any thing I ever witnessed in America. The call for sending the gospel to our brethren in Canada is very urgent. The fields there are white already to the harvest. Sinners there are crying unto God, and lifting up their voice with strength. They are saying, "Come over and help us." Some of them were greatly encouraged when they saw that their countrymen in the United States had taken pity on their destitute condition, and had sent the gospel after them into the solitary wilderness. They now have their eyes turned to us for help, and let it be our care that they do not look in vain. Their expectation of hearing the gospel from the Associate Synod, is greatly strengthened from the fact, that the first Presbyterian minister that ever visited many of them, was sent by that church.—What we have already done in their behalf, leads them to hope that a day of glad tidings is at hand. The work is the Lord's, and the call to enter upon it is very urgent. To no church can our brethren in Canada apply with more propriety than to us. They are a part of ourselves. Many of them belong to the same church. They hold the same principles, walk by the same rule, and mind the same things. They are our countrymen, our relations and acquaintances. If we now refuse to comply with the call of these people, who are perishing for lack of knowledge, we may never again be solicited, nor honoured to do the work. The Great Shepherd may lay us aside as vessels in which he hath no pleasure, and deliverance and enlargement, may arise to God's heritage in Canada from another quarter. Great exertions are made by some churches to send the gospel to the Heathen; and many have undertaken the mission with all its difficulties; and shall we be behind them when we have a scriptural and an urgent call? They go without a welcome to a barbarous people of a strange speech and hard language; but we have only to visit our brethren and friends, who will give us a hearty welcome. Who would not then go thither and be workers together with God? Who would not pity these long desolations, and hasten "to plant in the wilderness the cedar and the shitt-

lah tree, and the myrtle, and the oil tree, the fir tree and the pine, and the box tree together?" Who would not desire to see God opening rivers in the desert, and fountains in the midst of vallies, making the wilderness of Canada pools of water, and the dry land springs of water.

Respectfully submitted.

PETER CAMPBELL.

EXPENCES OF THE MISSION.

Travelling Expences	\$41 93	
Value of Testimonies circulated	7 12½	
do Muckersie's Catechisms	6 00	
		\$55 05½
Received at Dumfries	\$10 00	
do at Guelph	8 00	
do at Esquising	3 75	
		\$21 75

Mr. Heron offered an excuse for the non-fulfilment of his appointment on the mission to Canada, which was sustained.

Excuses were offered for the absence of Messrs. F. Pringle and P. Campbell from this meeting, accompanied with expressions of the satisfaction which they would have had in being present and engaging with us in the exercise of covenanting. Their reasons of absence were sustained.

On motion, *Resolved*, That a committee be appointed to converse with the brethren who were sent last year to the aid of the Presbytery of Miami relative to their expenses. Messrs. Adams, Carson and Morrow, said committee.

The committee in the case of Mr. Mitchell being called upon for their report, stated that they were not prepared. Mr. Martin was added to the committee.

The committee on slavery appointed last year, being called upon for their report, stated that they were not prepared.

Records of Presbyteries being called for, it appeared that none had been brought up, except from the Presbyteries of Muskingum, Alleghery, Chartiers and Ohio. Messrs. Murray and Isaac, were appointed to review the minutes of the Presbytery of Allegheny. Messrs. Beveridge and Miller, those of Muskingum.—Messrs. Martin and E. N. Scroggs, those of Chartiers. Messrs. Donnan and Whyte, those of Ohio.

Messrs. Miller and Martin, together with the clerk were appointed a committee to transcribe the minutes, and prepare them for publication. The same number ordered that were published last year.

Adjourned to meet at 9 o'clock on Monday morning.

Closed with prayer.

Monday, June 1st.

Synod met and was opened with prayer. Members present as above, except that Hugh Hamill, attended in the room of Mr. Crawford, James McClemons, instead of David Reed. David Bower, instead of Hugh Lush, Robert Leeper, instead of Mr. Tod, Hamilton Brownlee, in place of James Brownlee, John Templeton in room of Mr. McCreery with T. Coon. Mr. Martin was at his own request discharged from the committee to review the records of the Presbytery of Chartiers and Mr. Adams substituted in his room.

The report of the Presbytery of Cambridge on the Testimony of Original Seceders, was presented and read; and on motion, *Resolved*, That, as the other Presbyteries of Synod in consequence of not having had an opportunity of examining the Testimony of Original Seceders and of reporting thereon, have not reported, the report of the Presbytery of Cambridge on this subject be ordered to lie on the table till next year.

The Missionaries on the Western Mission, presented an addition to their former report, as follows :

The Missionaries on the Western Mission, beg leave to report farther,—

That, the petitions and applications for preaching, and the dispensation of the Lord's Supper, already received, would require the full services of three Missionaries at least, the whole year. The petition from Unity and Unionville, Randolph County, Illinois, has been received, praying for constant supply for six months of the present year, and for the dispensation of the Lord's Supper. There is also a petition for the dispensation of the Lord's Supper, from Salt river, Mercer County Kentucky. Three places at least in Indiana will be looking for it also. And three if not four, in Illinois and Missouri, besides Unity and Unionville. We might have also added, that the Sacrament of Baptism, was dispensed to upwards of fifty children and adults.

JAMES P. MILLER, Clerk.

The competing calls for the Rev. James P. Miller, from the congregations of Argyle, in the Presbytery of Cambridge, and Madison, &c. in the Presbytery of Miami, and Lower Racoon, &c. in the Presbytery of Missouri, were taken into consideration. Mr. Miller requested that the presentation of the calls be deferred till this afternoon, which request was granted.

On motion *Resolved*, That a committee be appointed, to draught an address to Congress, on the subject of conveying the Mail on the Sabbath, respectfully representing the evil of the practice, and remonstrating against its continuance. Messrs. Morrow, Kendall and Blair, were appointed said committee.

On motion *Resolved*, That a committee be appointed, to examine the accounts of the Missionaries to Missouri, and report whether any thing is due to said Missionaries from the Synod's fund. Messrs. Hanna and Beveridge, were appointed said committee.

Next meeting of Synod is appointed to be held at Philadelphia, on the 4th Wednesday of May next.

The following resolutions were offered and adopted, viz. whereas owing to various providential hindrances, there were but two members of the Eastern Presbyteries present, to unite in the duty of solemn public covenanting, and whereas, many of them have expressed their regret in being thus prevented—*Resolved*, That at their next meeting at Philadelphia, the Synod afford an opportunity to such Ministers, Elders, Probationers and Students of Theology as were absent or not prepared to engage in this duty; and for this purpose, that they set apart the first Friday after their meeting for fasting, humiliation and renewing the covenant of our Fathers.

Resolved, That Mr. Martin be appointed to preach in the forenoon, and Mr. Whyte, jun. in the evening.

Resolved also, That the members of the session and congregation in that place, and any who may be present from other places

be invited to unite with the Synod in this duty, and that with the consent of the session, the sacrament of the Lord's Supper be dispensed on the Sabbath following.

Adjourned to meet at 3 o'clock P. M.

Closed with prayer.

3 o'clock P. M.

Synod met and was opened with prayer. Members present as above except John Frew, in room of Thomas Chrystie, and Samuel Cunningham, in room of Robert Harvie.

The calls for the Rev. James P. Miller, mentioned in the minutes of the forenoon sederunt, were presented and the call from Argyle accepted.

A call from the congregation of Xenia, for the Rev. A. Anderson being laid on the table, on motion it was *Resolved*, That said call be transmitted to the Presbytery of the Carolinas in order to presentation.

Resolved, That at least, two Missionaris be appointed to proceed as soon as practicable on the Western mission, and continue until the next meeting of Synod.

The following students were ordered to be taken on trials for license, viz. Samuel Wilson, John Wallace, James McCarrel and James Templeton. Messrs. Wilson and Wallace by the Presbytery of Muskingum, and Messrs McCarrel and Templeton, by the Presbytery of Chartiers.

The committee appointed in the case of Alexander Mitchell, reported, and the report being under consideration, The following motion was offered and adopted, viz. *Resolved*, That as Mr. Mitchell was brought before the Synod as a Probationer last year by the report of the Presbytery of Cambridge, and as it appears that said Presbytery had afterwards discovered that he was an impostor, but have made no report on the subject; the Synod do express their disapprobation of such neglect, and discharge the committee from all further duty on the subject.

On motion, Mr. Martin was added to the committee in the case of Mr. Miller.

The report of the committee on the subject of Baptism, laid on the table last year, was taken under consideration, and on motion, the report was recommitted with instructions to bring in a report, embracing also the case of a child whose immediate parents are dead, but who may be taken back into the family of a grand parent, and Mr. Beveridge was added to the said committee. Barnard Gilliland, a ruling elder appeared and took his seat.

The following question was proposed for consideration, viz. "Is the sending of children to a dancing school to be considered as inconsistent with our christian profession?" The question was answered unanimously in the affirmative.

Adjourned till 9 o'clock to morrow-morning.

Closed with prayer.

Tuesday, June 2d.

Synod met and was opened with prayer. Members present as above, together with the Rev. John France. Read the minutes of

last sitting. Mr. Hanna was, on motion, added to the committee appointed to prepare the minutes for publication. Certain protests and appeals, which had been made the order of the day for this forenoon, were taken up. The following papers were read in order, viz. Reasons of protest and appeal by the Rev. A. Wilson from a decision of the Presbytery of Chartiers, passed July 1st 1828, acquitting three elders belonging to the Session of Peter's Creek, who had been charged with neglect of duty, in declining to officiate and communicate at the dispensation of the Lord's Supper, without taking any steps for having the offence removed. And the Presbytery's answers to said reasons were read. The reasons and answers were again read one by one, and the appellant heard in vindication of his protest; the Presbytery was also heard in reply. Before the parties were removed, the Synod adjourned till 3 o'clock, P. M. Closed with prayer.

3 o'clock, P. M.

Synod met and was opened with prayer. Members present as above, together with the Rev. Thos. Ferrier, whose reasons for absence from the former sederunts were sustained. Resumed the business left unfinished in the forenoon, and heard the defence of the Presbytery of Chartiers in continuation. The parties were then removed, and the Synod proceeded to give their views on the subject. After a full discussion, the question was put "sustain the appeal or not?" and carried "sustain." Against this decision, Dr. Ramsey protested for reasons to be given in; and in this he was joined by Messrs. Allison and French. Joseph Scroggs also protested. Dr. Anderson craved to have his dissent marked. The other protests in Mr. A. Wilson's case were deferred, and made the order of the day for to-morrow forenoon.

Adjourned till 9 o'clock to-morrow morning.

Closed with prayer.

Wednesday, June 3d.

Synod met and was opened with prayer. Members present as above, together with the Rev. John Dickie, whose reasons for absence from the former sederunts were sustained. The committee appointed to examine the records of the Presbytery of Muskingum reported, and their report was accepted. Resumed the consideration of the business, made the order of the day for this forenoon. Reasons of protest by the Rev. A. Wilson, against a decision of the Presbytery of Chartiers disjoining him from his congregation, were read. Also, reasons of protest by the congregation of Peters' Creek, against the same decision. The minutes of Chartiers' Presbytery, relative to said decision were likewise read. It was proposed that the original petition for disjunction given in to Presbytery by the disaffected persons in Peters' Creek, should be read, which was agreed to. Answers to the aforesaid reasons of protest were then read. Whereupon the following resolution was offered for consideration, viz:

Resolved, That the whole business be dismissed, as the Synod judge that the proceedings were illegal from the beginning, seeing the petition of the disaffected members of Peter's Creek.

should have been promptly rejected. While this resolution was under consideration, the Synod adjourned till 3 o'clock, P. M.

Closed with prayer.

3 o'clock, P. M.

Synod met and was opened with prayer. Members present as above, except Mr. Adams absent on account of sickness; and Joseph McKee excused. Read the minutes of last meeting.

On motion, Mr. Carson was added to the committee of supplies in room of Mr. Adams.

The report of the committee to examine the records of the Presbytery of Alleghany, was given in and accepted. The committee appointed to examine the accounts of the missionaries on the western mission reported, and the report was accepted. The committee to converse with the members of Synod sent last year, to the aid of the Presbytery of Miami reported, and their report was accepted.

The committee to converse with Dr. Ramsay and Mr. Walker, respecting their travelling expenses to aid the Presbytery of Miami, in settling some difficult cases, pursuant to an order of Synod of last year—report, that they have performed that duty, and received for answer in substance from Dr. Ramsay, that it was a pleasant journey, that he had made no charge, and would accept of no remuneration: from Mr. Walker, that he had preached in the vacancies of Xenia and Sugar creek, and was amply compensated.

J. MORROW,
D. CARSON.

Resumed the consideration of the unfinished business of the forenoon. After a lengthy discussion, the question on the motion was taken and decided in the affirmative. From this decision, Drs. Anderson and Ramsey, Messrs. Carson, Imbrie, E. N. Scroggs and Donaldson dissented.

On motion, *Resolved*, That a *commission* of Synod be appointed to examine the papers and other evidence laid before the Presbytery of Chartiers, in the case of Rev. A. Wilson; said commission to be invested with full Presbyterial powers, to issue the whole cause and decide according to our professed principles. The commission to consist of Messrs. Walker, Dickie, Hanna and Donaldson, ministers; together with William Bell of Pittsburgh, John Trimble of Unity, and Samuel Coon of Bethel, ruling elders.

The committee on the Theological Hall reported, and their report was made the order of the day for to-morrow morning.

Mr. Nesbit asked, and obtained leave of absence for the remaining sederunts.

Reasons of protest by the Rev. A. Wilson, against a decision of the Presbytery of Chartiers, restoring to church fellowship three elders and others who were under censure, were read. Whereupon on motion, *Resolved*, That said protest with the accompanying documents be referred to the commission appointed above, for decision.

The report of the committee on the records of the Presbytery of Ohio, was read and accepted.

A protest by Robert Story, Jun. against a decision of the Presbytery of Ohio, granting a review of his case, with accompa-

nying documents, was read. Mr. Murray on behalf of the appellant was heard, and afterwards the Presbytery of Ohio, in vindication of their decision. Parties being fully heard, and the remarks of members taken, the question was put, "sustain the appeal or not?" and carried "not sustain."

Adjourned till 9 o'clock to-morrow morning.

Closed with prayer.

Thursday, June 4th.

Synod met and was opened with prayer. Members present as above, except Messrs. D. Blair, France, S. McLane and S. Coon, absent without leave. Read the minutes of last sitting.

On motion, *Resolved*, That the affair of the three elders of Peters creek session, mentioned in the minute of Tuesday last, be referred to the commission of Synod appointed yesterday, together with the other items of business referred to said commission.

On motion, *Resolved*, That Presbyteries be enjoined to call to their bar, such members of Synod as absent themselves without leave, and censure them according to the degree of their delinquency, and report to next meeting of Synod.

The report of the committee on the united Hall made the order of the day for this forenoon, was taken into consideration. The report is as follows:

The committee appointed to report respecting the United Hall, submit to Synod the following considerations:

Nothing has yet been done in the collection of funds; but your committee are of opinion, that if the disposable funds of Synod were employed, and the necessity of contributions urged upon our churches, that a sufficient sum can be obtained for the erection of suitable buildings, and the endowment of one or more professorships: Provided economy be studied as to the site of the Hall, the buildings, endowments, &c. Several congregations have showed a readiness to contribute with exemplary liberality. As to the property belonging to the separate halls, we believe that the Synod have full power to apply it to the United Hall.

In selecting the site of the United Hall, your committee consider, that Synod should not be influenced by any considerations, but those of a permanent nature. The following appear to us as the most to be regarded by Synod, in determining its location:

The healthiness of the situation. It should be as nearly central as possible, and easy of access from the different parts from which students might be expected. And a place where the privileges of the church could be stately enjoyed by the students, independently of the professors. And a place where both students and professors will be exposed to the fewest expenses, and where a building can be erected, and suitable ground obtained on the most advantageous terms.

When we take a view of the extent of territory over which the Secession church is at present spread in North America, no place can be considered as at all central, except some one between Philadelphia and the utmost western limits of the Muskingum Presbytery. And situations equally unexceptionable as respects health, might readily be found within these bounds. But when we look for the most central place, possessing also the greatest combination of the other considerations, our attention seems to be directed at once, to either Pittsburgh or Canonsburgh.

After stating that a proposition from the Board of Trustees, of Jefferson College, has been laid before the committee, offering two rooms in the College for the use of the Library and the meeting of the Theological Class, until the Synod shall have time to provide a building, and that if Canonsburgh should be chosen for the place, the board propose to furnish ground for the purpose: we have also to state that in case Pittsburgh should be selected as the site

for the Seminary, ground is offered gratuitously for the erection of the buildings, and also an assurance is given, that for present accommodation, rooms sufficient for that purpose, will be furnished in the new buildings now erecting for the University.

We would recommend that Synod proceed to select a site—That a person be appointed in the bounds of each Presbytery, to collect funds for the purpose of erecting the necessary buildings, and endowing the professorships. That a building committee be appointed, whose business it shall be, so soon as it shall be ascertained that a sufficiency of money is at the disposal of Synod, to fix on the site, devise the plan of the building, to contract with workmen, to superintend and do all necessary business towards erecting the buildings—That for the present year, the liberal offer of two rooms in Jefferson College, be accepted for the Library and the meeting of the Class, and the thanks of the Synod be communicated to the Trustees of Jefferson College, and to the Congregation of Pittsburgh, for their liberal offer.

W. WILSON,
T. BEVERIDGE,
J. P. MILLER,
T. HANNA,
A. HERON,
A. MURRAY.

Agreed to proceed at this sederunt to the location of the Seminary. After considerable discussion on the subject, the following motion was offered and adopted, viz :

Resolved, That the Synod consider it expedient, to defer the final location of the Seminary till next meeting, enjoining the several Presbyteries in the mean time, to report their views to Synod.

The account of Alexander Roseburgh, Treasurer at Pittsburgh, was read and referred to the committee on the funds.

ALEXANDER ROSEBURGH TREASURER, IN ACCOUNT WITH THE ASSOCIATE SYNOD.

CR.

May 19th, 1828. To Balance	\$63 84
June, 25th. Received of Montures Run Congregation, 6 00. Aug. 8th of Service, 10 54, of Mount Pleasant, 10 00. Mount Hope, 10 00.	6 00 30 54
Sept. 16th. Chartiers, 20 00. of Margaret Moore, 1 00. 23d Cross Creek, 5 54. Rev. D. Goodwille, for Warnings, 1 00.	21 00 6 54
Nov. 13th of Rev. D. McLane, balance in full of 75 00 dollars, loaned him by Synod 40 00, of Rev. Wm. Wilson, for Testimonies, 20 00	60 00
of North Buffalo 10 25, of Kings Creek 6 00, of Burgets Town 8 00, of South Buffalo 19 00.	16 25 27 00
1829	
Jan. 21st of Rev. Wm. Wilson, for Warnings 5 00, of E. Waid of Sugar Creek 10 00.	5 00 10 00
May 27th of Female Society of Massies Creek 30 25, of Massies Creek 20 00, of Cadiz 10 00, of Service Creek 8 67, of North Buffalo 12 12, of Rev. A. Murray, from his cong. 8 00. 29th of Greensburg 5 00, of Unity 10 00.	30 25 38 67 20 12 15 00
June 2d of Col. T. J. Green, for Testimonies, 12 00, of J. Finley, Broad Creek, 5 00, of Mount Pleasant 10 00, of Fairfield 3 50 of Mount Pleasant Ohio 10 35, of Bethel, 5 25 of Montures Run 6 00, of Salem and Chenango 10 00.	12 00 18 50 21 60 10 00
" 3d of Liberty, Poland, and Deer Creek 24 75, of South Buffalo 7 75, of Chartiers 21 38, of Kings Creek 7 00, of Indiana 17 00, of Rev. Joseph Scroggs 8 00, of Pittsburgh 20,00, for 67 Testimonies new ed. 18 37, of Rev. Wm. Wilson for sale of Testimonies 35 00, of Noblesburg 3 00, of Samuel McKinley 0 75, of	32 50 45 38 28 00 18 37 38 75

Pistol Creek, and Big Spring 11 88, of Xenia 10 00, of Rev. 21 38
John Dickie 2 50.

\$599 70

DR.

1828 October 23. Paid Doctor Ramsey 50 00, \$50 00
Nov. 13th, Paid Doctor Anderson 50 00, 50 00
14th, Carriage on Testimonies from Webster and Wood 17 92, 17 92
1829 Jan. 20th, Paid Doctor Ramsey 50 00, 50 00
June 2d, Paid Rev. A. Heron, Clerk to Synod 50 00, 50 00

\$217 92

June 4th, Balance in Treasury of Synods Fund
MISSIONARY FUND.

\$381 78

CR.

May 19th, 1828, To Balance, \$86 83
Oct. 30th Received of Poland, Liberty, and Deer Creek Congrega-
tions 24 50, 24 50

1829

Jan. 21st of Montures Run 6 50.

6 50

May 27th, of Massies Creek 29 27, Piney Fork 4 00, of Cadiz 5 00, of 38 27
Unity 6 00.

6 00

June 2d of Robert Meek 1 00, of William Rob 1 00, of Carolinas 17 00, 19 00

of John McGalliard 1 00, of Rev. A. Anderson 52 25, of Rev. A. 53 25

White, 10 00, contributions from Rockbridgecong. Va. Rev. A. 10 00

Heron, 5 00, Andrew Kinnear 1 00, Thos. Reid 0 50, John Mc- 6 50

Campbell 0 50, Miss Hannah E. Kinnear 0 50, Jas. R. Lyle 0 25 1 25

Jas. Anderson 0 50 Geo. C. Harper 0 50, Wm. Lindsey for 1 00

1828 and 9, 1 00, Jas. Lindsey for 1828 and 9, 1 00, James Tay- 2 00

lor for 1828, 0 50, of Montures Run 10 79, of Glade Run 3 57, 14 36

June 3d of Indiana 32 12, of Rev. David Carson 5 00. 37 12

\$307 08

DR.

1828 Sept. 16th. Paid Rev. A. Anderson Missionary, \$50 00

June 4th, Balance of Missionary Fund in Treasury. \$257 08

STUDENTS FUND.

CR.

1829.

May 29th, Received of Jas. Wallace, Petersburg, Ohio 3 00, Mathew \$3 00

Elder, Greensburg 2 00, of John Similie 1 00, sundry persons 2 00, 5 00

of James Strahan 1 00, Fairfield congregation 3 50. 4 50

\$12 50

The report of the committee in the case of Mr. Miller, was pre-
sented and laid on the table.

Adjourned till 3 o'clock, P. M.

Closed with prayer.

3 o'clock, P. M.

Synod met and was opened with prayer. Members present as
above, except Dr. Bruce, absent without leave. Read the min-
utes of last sitting. Entered on the consideration of the report of
the committee in the case of James Miller, and after discussion,
the report was accepted, and is as follows :

The committee to whom was referred the petition of Mr. Miller, with the accompanying documents, respectfully beg leave to report, that they have carefully examined the case, and after hearing the petitioner in explanation, are of opinion that nothing appears to justify a reversal of the decision of Synod formerly made respecting him.

JAMES RAMSAY,
JAMES MARTIN,
JAMES P. MILLER,
D. CARSON,
JAMES MORROW.

The report of the committee on the funds was presented, and read as follows :

The committee appointed to examine into the state of the funds, beg leave to report. The balance remaining in the hands of the Treasurer at Pittsburgh, is as follows :

Synods fund,	.	.	.	.	.	.	.	\$381.78
Missionary fund,	.	.	.	.	.	.	.	257.08½
Students fund,	.	.	.	.	.	.	.	12.50
In the hands of the Treasurer at Philidelphia.								
Synods fund,	.	.	.	.	.	.	.	\$ 86.85½
Missionary fund,	.	.	.	.	.	.	.	5.84
Students fund,	.	.	.	.	.	.	.	\$520.71½

Respectfully submitted,
ARCH'D. WHYTE,
JAMES YOUNG.

Pittsburgh, June 4th, 1829.

The committee formerly appointed on the subject of Baptism reported, and their report was adopted as follows :

The committee on the subject of baptism, recommend to Synod, to adopt as their view of the foundation of a right to infant baptism, the following proposition.

The natural relation of parentage alone, warrants the presentation of a child for baptism ; and this relation entitles the child of a professing parent in all cases to the privilege. This appears to us the plain import of the scriptures. See 1 Cor. vii. 14. Gen. xvii. 7. and also of our Confession of Faith, 166th Question, Larger Catechism.

J. RAMSAY,
JOHN ANDERSON,
T. BEVERIDGE.

From the decision adopting this report, Mr. Walker entered his dissent for reasons to be given in.

The committee to memorialize congress on the subject of the transportation of the mail on the Sabbath reported, and the report was laid on the table.

An overture on the publication of the purpose of Marriage, referred to in the report of the Miami Presbytery, as referred by them to Synod for consideration was read, urging upon the Synod the necessity of studying uniformity on this subject. Whereupon the following resolution was offered and adopted, viz :

Resolved, That the previous publication of Marriage, according to the book of discipline, be strictly enforced, and Presbyteries enquire into its observance by their members and report to Synod.

Adjourned till 8 o'clock this evening.

Closed with prayer.

8 o'clock, P.M.

Synod met and was opened with prayer. Members present as above. Read the minutes of last meeting. Proceeded to consider the Memorial, prepared to be addressed to Congress, on the subject of the transportation of the mail. The report was en motion adopted and ordered to be spread on the records.

The committee appointed to prepare a Memorial, on behalf of Synod, to be laid before the Congress of the United States, on the subject of transporting the Mail on the Sabbath day, beg leave to report the following:

To the Honourable, the Senate and House of Representatives, in Congress assembled, the following memorial of the Associate Synod of North America, respectfully represents, that—

We your memorialists firmly persuaded, that the transportation of the mail on the Sabbath, is contrary to the laws of God and our country, feel constrained to call upon Congress to give this matter a serious consideration. We are sanguine in believing that if they do so they will prohibit the practice.

We come before Congress in this petition, not for any law to establish a particular form of religion; neither is it a call upon them to decide whether there shall be one day in seven observed as a day of rest, nor what day of the week shall be selected for that purpose. We consider these points as settled by the authority of the Lord of the Universe, already recognized and ratified by our excellent bond of civil union, the constitution of the United States. We are happy in being assured that this charter of our rights among the other laws of God upon which it is founded, distinctly recognizes and embodies with its provisions and regulations the observance of the Christian Sabbath. We need not refer you to its language in the 1st article, 7th section, in excepting Sundays from the number of the days of business in the case specified. It is recognized, and proceedings upon it forbidden and laid aside in the Legislative, Executive and Judiciary departments of our government. In giving our sanction to it as a nation, our Legislative Halls are silent, our courts of justice shut up, and executive proceedings inhibited on the sacred day. This is true not only of the general but also of the state governments. It is then a distinct and admitted feature of our constitution and government.

All ranks and conditions of citizens recognize its authority by suspending business upon it. The few who entertain a modified opinion about it, serve but as exceptions to establish the general rule. There can be no regulations entered into without some dissenters. In this case we are happy to know that they are a small minority. Besides the bearing which the principle has upon them is already in force in the other regulations recognizing the Sabbath.

The argument from necessity we think must be viewed as invalid. The small delay produced thereby, cannot be attended with bad consequences equal to the evils arising out of the practice. We do not insist on its cutting off a large and important class of citizens from participation with their government in one of its important regulations. It infringes on their conscience and weakens their attachment to government. It cuts off a very considerable number of your citizens from the moral advantages resulting from a state of rest on that day.

Your petitioners, therefore, claim the right of earnestly and perseveringly insisting on the observance of a regulation fully recognized in our constitution and laws, and sanctioned by the practice of ninety-nine hundredths of our citizens.

JOHN WALKER, Moderator,
ANDREW HERON, Synod Clerk.

On motion. *Resolved*, That the vote of Synod of last year on the question, "Has a man who has been wilfully deserted by his wife, a right to be married to another woman, without previously having

obtained a bill of divorce?" be reconsidered. Whereupon the following preamble and resolutions were adopted, viz:

Whereas it appears that the simple statement of the vote on the question from the Presbytery of Cambridge, on the minute of last year relating to a man wilfully deserted by his wife, and marrying another woman without previously having obtained a bill of divorce, has been misunderstood,

Resolved, That it be stated on the minutes of this year, that such vote was occasioned by a member of this church in these circumstances, living in one of the states where wilful desertion is not considered a just ground of divorce.

The following question was referred by the Presbytery of Cambridge, viz: "Does the phrase, 'wilful desertion' in the Confession of Faith, imply constructive adultery?" and answered in the negative.

On motion, *Resolved*, That a committee of two members be appointed to consider and report on the propriety of forming a Bible Society, with a view to distribute Bibles with the Psalms in metre. Messrs. Beveridge and Whyte, said committee.

The committee of supplies reported, and their report was re-committed.

Adjourned to meet at 9 o'clock to-morrow morning.

Closed with prayer.

Friday, June 5th.

The Synod met and was opened with prayer. Members present as above, except Messrs. Allison, Imbrie, Goodwillie, Baggs, Snodgrass, E. N. Scroggs, Donaldson and Whyte, absent without leave. Read the minutes of last sitting. Entered on the consideration of the scale of appointments, which after correction was adopted as follows, viz:

SCALE OF APPOINTMENTS.

- Robert Laing, in the Presbytery of Cambridge till the next meeting of Synod.
 Archibald Whyte, do. do. do.
 Peter Bullions, do. do. do.
 Thos. B. Clarkson, in the Presbytery of Philadelphia till the next meeting of Synod.
 Thomas Ferrier, Muskingum, June, Miami, July, August, Muskingum, September, Allegheny, October, November, Cambridge, December, January, February, March, Philadelphia, April, May.
 S. M'Lane, Ohio, June, July, Canada Mission, August, September, October, November, Allegheny, December, Muskingum, January, February, Ohio, March, Allegheny, April, May.
 William Dickson, in the Presbytery of the Carolinas till the next meeting of Synod.
 John Kendall, Miami, June, Missouri, July, and until next meeting.
 John G. Smart, Philadelphia, June, July, Cambridge, Aug. until next meeting.
 Horace Thompson, Cambridge, June, July, August, September, Ohio, October, November, Muskingum, December, Allegheny, January, Philadelphia, February, and until next meeting.
 John Hindman, Allegheny, June, July, Ohio, August, September, Allegheny, October, Philadelphia, November, December, January, Cambridge, February, and until next meeting.
 Samuel Hindman, Chartiers, June, Allegheny, July, August, Muskingum, September, October, November, December, January, Miami, February, and until next meeting.

Nath. Ingles, Chartiers, June, July, Missouri, August, and until next meeting.
 William Douthet, Ohio, June, Chartiers, July, Muskingum, August, September, Ohio, October, November, December, January, Allegheny, February, Chartiers, March, Ohio, April, May.

Joseph Banks, Allegheny, June, Carolinas, July, Mr. Anderson's Congregation, August, September, October, Carolinas, November, December, Miami, January, February, March, Muskingum, April, Allegheny, May.

Samuel Wilson, in the event of License, June, Muskingum, July, Chartiers, August, Miami, September, October, November, December, Carolinas, January, and until next meeting.

James M'Caryl, in the event of license, June, Chartiers, July, August, Allegheny, September, Ohio, October, Philadelphia, November, December, Ohio, January, February, Muskingum, March, Miami, April, May.

James Templeton, in the case of license, June, Chartiers, July, Philadelphia, August, September, Carolinas, October, November, December, January, Miami, February, and until next meeting.

John Wallace, in the case of license, June, Muskingum, July, August, Miami, September, October, November, December, January, Muskingum, 1st and 2d Sabbath, Chartiers, 3d and 4th Sabbath, February, Philadelphia, March, and until next meeting.

On motion, *Resolved*, That the language in the Presbyterial Report of the Cambridge Presbytery, "*Mr. William Pringle having renewed his accession to our principles*," is unbecoming the submission of an inferior to a superior court. As Synod determined at last meeting that Mr. P. had not given an accession to our principles, when the protest was decided, and that Synod hereby express their disapprobation of the language.

From this decision Mr. Heron entered his dissent.

On motion, *Resolved*, That Dr. A. Bullions be allowed from the funds of the Eastern Hall, \$100 per year, for the years ending 1827 and 1828, as compensation for his teaching Theology.

On motion, *Resolved*, That the former committee of conference with the Synod of the Reformed Presbyterian Church be continued, with orders to report to next meeting, the draught of an answer to the letter addressed to us by the brethren of said Synod.

Resolved, also, That this Synod express their surprise at the conduct of the Reformed Presbyterian Church, in publishing to the world the correspondence between them and this Synod, before the issue of the correspondence, and before their last letter was received by us.

On motion, *Resolved*, That this Synod adopt measures for the circulation of Tracts, on the peculiar principles of our witnessing profession.

This subject was referred to the committee appointed formerly, on the subject of organizing a Bible Society, and Mr. Martin was added to the committee.

The committee appointed to prepare the draught of an act for a Fast, reported one which was adopted, and the 1st Thursday of November next, was appointed to be observed as the day of Fasting.

THE ACT FOR A FAST.

The Associate Synod of North America, having taken into consideration the causes and evidences of God's displeasure, with this land, with his church,

and with a witnessing body, agreed to call their people to humiliation, fasting and prayer. At this time, it is manifestly the seasonable duty of the Lord's people to sigh and mourn for all the abominations done in the midst of the land.

Multitudes in these United States, proclaim their ignorance and contempt of their Creator, by neglecting an external attendance on the ordinances of his worship; by the open profanation of his name and his day; by murders, robberies and adulteries; by fraud in their civil dealings; by the practice of duelling; and by the profanation of the Lord's name by the oaths entered into, and the superstitions used in Masonic Lodges. They say, "The Lord hath forsaken the earth; he will neither do good nor evil."

We ought to be humbled for, and confess the sins of our rulers, as well as of the common people. We acknowledge the civil government under which we live, to be God's ordinance for the preservation of order in civil society. We are thankful for the protection it affords of our natural rights, and of our civil and religious liberties: We contribute our endeavours to its support, and consider it our duty to obey its lawful commands. At the same time, we lament that too little concern is manifested by the inhabitants of the land, to acknowledge the Lord in the important matter of setting up rulers, that they may be such as fear the Lord and hate covetousness. We lament the deficiencies in the laws against vice and immorality, and in the execution of them. We lament that the carrying and opening of the mail on the Lord's day is not prohibited. We lament that our legislatures are not careful to abolish superstitious customs in civil courts, such as the custom of kissing a book, in the solemn act of taking an oath, and that of countenancing the observance of Christmas, by the vacation of public business in the latter part of December. It is also to be lamented that the public propagation of opinions contrary to the very light of nature, and the attempts to hold up to ridicule what ought to be regarded as sacred and venerable in all human societies, are not duly checked and restrained. We have reason to consider such open outrageous opposition to the law of nature, as has lately been heard in some parts of this land, as permitted, in the righteous judgment of God, on account of the security of multitudes bearing the Christian name, and on account of their carelessness about a due improvement of the gospel dispensation. Few have been brought to a humbling sense of the perishing state they are in by nature under the guilt and reigning power of sin: few know, as they ought to know, that they are wretched, and miserable, and poor, and blind, and naked. Hence the simplicity of the gospel, or the preaching of Christ crucified, is still found to be a stumbling block, and foolishness to multitudes in the visible church. Even the doctrine of the holy Trinity is openly denied by many, called public teachers of religion, in this land. The doctrines concerning the mystical and spiritual union between Christ and believers; concerning their justification before God on account of his imputed righteousness; and concerning the Almighty energy of the Holy Spirit in the conversion of sinners, and in their progressive sanctification, are either denied or not heard in some Protestant churches, where it used to be a principal object of the public ministrations, to display the evidence, the necessity and importance of these doctrines. The Bible teaches us, that the way of seeking life by the law as a covenant of works is not only different from, but also directly opposite to the way of seeking life by the covenant of grace revealed in the gospel; and that if we would be saved by the gospel, we must be dead to the law. This doctrine of the believer's death to the law, seems to be little understood or attended to in our day. It appears also, that the freeness of the gospel offer, or grant of Christ and his salvation to all sinners indefinitely, to whom the word of God comes, is greatly obscured, if not wholly perverted, by teaching that faith and sincere obedience are federal terms, or conditions of salvation.

It is one principal end for which God erected his church, and for which he preserves, and will preserve it, that he may be worshipped there according to the rule of his word. While the statutes of Omri and Ahab, are kept, and the papists, (of whose numbers there is now an awful and alarming increase,) retain all their gross superstitions and idolatries; how lamentable

is it, that Protestants should be so little concerned to have God's own ordinances administered purely and without any diminution ! The instituted ordinances of Christ are corrupted by men's adding to them ; as when some add periodical holy days to the Sabbath, crossing to baptism, kneeling to the Lord's Supper, and also by taking away what belongs to them according to the divine institution ; as when some take away the scriptural right of the infants of regular church-members, to Baptism. Some are for laying aside the duty of vowing adherence to our holy profession in the way of swearing to the Lord of hosts ; and others, denving it to be seasonable in the present divided state of the church, would deprive us of an excellent means which the Lord has appointed for promoting our steadfastness in his way. Some are for laying aside the singing of the Psalms which were given by the immediate inspiration of the Holy Spirit, as if they were unfit to be sung in the worship of the New Testament church. The Lord is now saying to many in the churches called Reformed, as in Malachi. iii. 7. Even from the days of your fathers, ye have gone away from mine ordinances and have not kept them. Return to me, and I will return to you. To deny any of the ordinances of his worship, is to rob him of that worship which is due to him.

The Lord Jesus Christ has an external visible kingdom, which, though it be *in* the world is not *of* it. In this kingdom he has appointed certain officers, to whom he has committed the keys of government and discipline as well as of doctrine. To these officers he has given authority to admit to sacramental communion in his church, and to exclude from it according to the order appointed in his word ; and also to admonish and to rebuke in the name of Zion's King. The moral governor of the World requires all the inhabitants of the land, to submit to this spiritual government, to all the laws and ordinances of Christ ; and all refusers of this submission, are saying in their hearts we will not have this man, this Immanuel, to reign over us. He has an iron rod, with which he will break in pieces such obstinate refusers. Hence appears the vanity of some men's schemes, for promoting religion by certain societies consisting of persons who hold many different and opposite tenets in religion. They do not consider that the Christian religion is one harmonious whole ; and that the proper means of promoting it, are those, and no other than those means which promote uniformity in doctrine, worship, discipline, and government. It is equally the duty of the church and the believer to hold fast their respective scriptural attainments. A holy zeal for such uniformity made our covenanting forefathers agree to have, in Scotland, England and Ireland, one Confession of Faith, one Directory for public worship, one form of Presbyterian church-government ; a plan, so conformable to the Holy Scriptures, that we have ground to believe that it will stand unshaken, till the Lord Jesus come in the clouds with great power and glory.

For this covenanted cause our forefathers were willing to suffer, and many of them actually suffered the loss of their worldly goods, and even of their lives. In adhering to the same testimony for which they suffered, we profess to be their successors ; but how far do we come short of conformity to their example in such instances as the following :

First ; How great was their zeal for their Christian profession ? The threatening of death in the most dreadful form did not move them in the least to decline from a faithful confession of the truth, or the least iota of it. But now professors are so unsteadfast and wavering, that it seems often doubtful, whether they mean to retain their profession or not.

Secondly ; They were distinguished by their mortification to the things of this world. But many professors of the present day discover as much ardour in worldly pursuits as others.

Thirdly ; They were exemplary both in the duties of religion, and in the conduct of life. They were men of prayer : diligent in watching against sin, afraid of grieving the Holy Spirit. But with us prayer is greatly restrained, many have little fear of grieving the Holy Spirit, or of provoking him to withdraw from them.

Fourthly; Their fellowship with one another was sweet and profitable to their souls. But alas! our conversation with one another is often vain and often hurtful.

Fifthly; What comfortable experience had they of the Lord's presence, and of communion with him in his ordinances, public, private, and secret!—But, alas! how little scriptural evidence do we find of such experience among professors of the present day!

Sixthly; They were eminent in the knowledge of God's word. How well did they handle the sword of the Spirit against the sophistry of their enemies! but our ignorance in the present day, notwithstanding all our boasted means of knowledge, gives our enemies great advantages over us.

As to what we have now said of the witnesses for a covenanted reformation, we have only given a few hints of what is abundantly attested by their letters, their dying testimonies, and authentic relations handed down to us; as to our own case, we may apply to it the confession in Isa. lix. 12. "Our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities we know them."

For these and other causes, particularly those enumerated in the acknowledgment of sins prefixed to our solemn covenant engagements, we now agree to essay the exercise of humiliation and solemn confession of sin; and we call all the congregations under our inspection to the same exercise, looking to the blood of Jesus Christ as the only propitiation for sin, and earnestly praying that the Lord may turn again, have compassion upon us, subdue our iniquities and cast all our sins into the depths of the sea—That he may pour out his spirit upon us in this Synod, upon the courts subordinate thereto, and on all the congregations under their inspection—That the covenanting now gone about by this Synod, may be followed with his rich and remarkable blessing, and that it may be the blessed means of exciting the congregations under their inspection, to the same exercise—That he would bless students preparing for the ministry, and that he would countenance his servants employed in directing their studies—That he would support the standard of the Testimony, for the doctrine and order of the church of Christ—That he would accompany gospel ordinances dispensed under the banner of that testimony, with his gracious presence and his efficacious blessing—That he would strengthen the hands of those in the land of our fathers, who are displaying a banner for a covenanted reformation, and that he may carry on his work there by the effusion of his Spirit—That he would bless our civil rulers, and direct them to such measures as may be beneficial to the States, and subservient to the welfare of the church—That he may bring the inhabitants of the land, to real repentance and reformation; that they may give glory to God before he cause darkness—That he may hasten the extirpation of popery and prelacy, the abolishing of Mahometan delusions, and the bringing into his church the greater fulness of the Gentile nations; and that he may prepare the weary for the second coming of Jesus Christ, in the glory of his Father, with the holy Angels.

The committee on slavery reported an overture, which on motion was ordered to be spread upon the records, and Presbyteries are enjoined to report thereon at next meeting of Synod.

The committee appointed to examine the subject of slavery, and, if in their judgment further means be requisite in order to a complete abolition of slavery in our communion, to bring in an overture to that effect, report as follows:

The Synod's act on slavery, passed in 1811, appears in some respects to have had a good effect. It has, for instance been the cause in some cases of bringing masters belonging to our communion, to use more diligence in the religious instruction of their slaves; it has elicited in many cases a confession that the principle of slavery is wrong, and that the practice of it, is in itself sinful, it has prevented some slaveholders, still in love with the evil, from entering our communion and has driven others out: yet we must confess, that in but few instances, of which we have knowledge, has this act procured the emancipation of a single slave. Nor can it in the judgment of the committee, except in rare instances, procure such an emancipation, while the laws of all the slave holding states throw such obstacles in the way, in most of them amount

ing to a direct prohibition. All that the Synod have required of slaveholders in those states where the laws of the state prohibit emancipation is that they treat them as if they were free. To treat them as if free, would be, in the judgment of the committee, to renounce all claim to their services, and to cease to exact their labours, or the proceeds of them, on any other considerations than those which justify the receiving the services of other persons not accounted slaves by the laws of any of the states. But the Synod explain what they understood by treating them as if free, by directing the slaveholders to give them suitable food and cloathing, &c. which plainly implies that the manumission of the slaves, either in the state where those prohibitory laws exist, or by sending them into other states, forms no part of the Synod's requisition. We assume it then as a fact, that slavery still exists in our communion, and that the Synod do still tolerate its existence. It may be proper, therefore, in order to prevent mistakes, to state a few preliminary observations. We admit then, 1st. that children born in a state of slavery, may be lawfully required to serve, with the consent of their parents, for a term of years sufficient to remunerate their masters for their support and education; and also without the consent of their parents, provided, this remuneration can be made in no other way. 2d. Persons of any colour may for their crimes, or for the payment of lawful debt, be lawfully sold into a state of servitude, for any term of years, or for life, yet not so as to affect posterity. 3d. Persons may be lawfully held in a state of servitude for a term of years, or for life by virtue of a compact, into which they have voluntarily entered, having the offer of freedom, yet not so as to involve their posterity in perpetual slavery. 4th. Persons who are held as slaves by the laws of the civil community, may be lawfully purchased at their own request, and their services used by the purchaser, for a term of years, or for life, (according to an agreement between the purchaser, and purchased,) yet, not so as to affect the liberty of the purchased persons posterity. 5th. Persons who have been held as slaves, may, for a term of years without affecting posterity, be detained in a state of servitude according to any rule of church, or state, tending to secure more effectually their emancipation, and their own or the communities future safety and prosperity. 6th. These five cases, viz. of children, hirelings, criminals, redemptioners, and persons virtually in a state of emancipation, are the only cases, in which, an individual can, without guilt, hold his fellow creature in a state of servitude. And in the case of redemptioners, the community is guilty for permitting such redemption to be necessary. 7th. Slavery is a national sin which every member of the community is bound in his own sphere, to use his endeavours to have abolished; and the non-slaveholding states, are by virtue of the deed of confederation involved in the guilt with others. With these explanations we may safely maintain the position, that slavery is not abolished in our communion. And as the Synod have declared, that slavery as it exists in the United States, is a moral evil; and have notwithstanding, passed an act, which tolerates its existence, we also maintain, that further measures are necessary in order to its complete abolition. No notice need here be taken of the arguments usually adduced, to support the principle of slavery.—The most weighty of them may be reduced to these two, 1st The positive permission of it to the members of the ancient Israelitish church and nation. 2d The frequent mention of servants in the New Testament, without any express condemnation of that species of perpetual slavery, which we know from profane history, existed at some periods under the laws of the Roman Empire. As for the first of these, it is sufficient to observe, that the permission given Israel a peculiar nation, to hold in slavery some who were not their brethren, is no proof that it is lawful for any and every nation to hold in a state of slavery their brethren: and under the New Testament dispensation, the partition wall, between nation and nation is broken down, and all who profess the true religion of Christ, of whatever colour, are to be accounted brethren. And to the second we observe, that the mere existence of slavery in the time of the Apostles, together with the silence of the New Testament scriptures on the subject, is no proof of its having the divine approbation, while it was suffi-

ciently condemned under the old, with the exception above named, which does not now exist. Nor is it necessary to understand the name servant, so frequently used in the New Testament scriptures, to mean slaves, while the term is frequently used to denote a hireling, and while it is obvious from several places of those scriptures, that the number of hirelings in those days was exceedingly great.

Further, the species of slavery which existed under the Roman Empire, will not be plead as lawful, by any who are acquainted with civil liberty, and the rights of man. It conferred upon the master, the power of life and death, over his slave. But if the Apostles did not intend by the frequent injunctions to obedience laid upon servants, to justify the Roman slavery in its whole extent, to justify that species of slavery which existed in their day, no argument in favour of slavery can be drawn from these injunctions. It is plead however, as a palliation or even a complete excuse for the conduct of individual slaveholders, that the government refuses the slaves their liberty, and that in case he were to set them free, they would be sold again into perpetual slavery; that it is better therefore to retain them in his own power, than to suffer them to pass into the hands of others, who may be less humane in their treatment, and not at all disposed to emancipate their slaves. To this we reply, that where the laws of the state endanger the liberty or person of the slave, if liberated, and at the present time, it is the duty of the slaveholder to seek for a door of emancipation in another state, or at a future period, but as soon as practicable, and to retain his slaves only *nominally* and *legally* in slavery, till such a door be obtained. This we have already admitted in the 5th of our preliminary observations. But if the laws of the state have cut off rational prospect of liberating the slave, either immediately or at any period nearly approaching; it then becomes the imperious duty of the individual holder, to free his own hands of the sin, by relinquishing his unjust claim, and leaving the guilt of it upon the community, unless it can be prevailed upon to abolish the evil. Of two moral evils there is never a necessity to choose either. It is plain from the foregoing remarks that it is the duty of Synod to take measures for the complete abolition of slavery in our communion, that is, to take measures for putting it out of the power of any of our members to hold a servant or slave whose condition falls under some of the above exceptions, in such a state, that he may be transferred as the property of the holder, whether it be thus done by gift, sale, traffic, or bequest of the member, or by a writ or decree of public authority as his property. To effect this under the existing laws of the states, and yet in a consistency with every principle of justice, laid down in the above preliminaries, will be a work of no small difficulty. To effect this generally throughout our communion, will require the incorporation of a company by act of some of the non-slaveholding states. Without going into detail, at present we beg leave to overture the Synod to the following effect.

1st. That slavery be considered by this Synod a sin, not to be tolerated in any of the members of our communion.

2d. That the selling of a slave as transferable property, by any person in our communion, is censurable.

3d. That the holding of a slave, in any case, not specified in the above few particulars is censurable.

4th That measures be taken to procure the incorporation of a company, composed of certain persons to be chosen by Synod for the purpose of legalizing the emancipation of slaves held by our members, (the duty of such an incorporation to be explained in detail hereafter,) and that a committee be appointed to make arrangements to this effect.

All which is respectfully submitted,

JAMES ADAMS,
DAVID CARSON.

The following preamble and resolution were offered and adopted, viz: Whereas it has been stated on the floor of Synod, that

some members of the Presbytery of the Carolinas, have violated the rules of Synod respecting slavery—

Resolved, That the Presbytery of the Carolinas be required to call to a judicial account, all ministers and members of their court, who have obtained slaves since the passage of Synod's act upon the subject, and report to next meeting.

Against this decision, Mr. Heron protested, for reasons to be given in.

On motion, *Resolved*, That the Presbyteries see that the ministers and preachers appointed in their respective bounds, receive the ordinary allowance by Synod for all the time which they preach according to appointment of Presbytery.

On motion, *Resolved*, That the Presbytery of Cambridge be authorised, if they find it necessary, to take Mr. John G. Smart on trial for ordination.

On motion, *Resolved*, That a committee be appointed to enquire into the expediency of reviving the travelling fund, and report at next meeting a detailed plan for that purpose. Messrs. Carson and Morrow were appointed said committee.

On motion, *Resolved*, That the competing calls for Mr. S. Hindman, be referred at the end of his probationary year, to the Presbytery of Muskingum for presentation.

According to the recommendation of the Committee on the Hall, on motion,—*Resolved*, That a person be appointed in the bounds of each Presbytery, to collect funds for the purpose of erecting necessary buildings for the Seminary, and other purposes connected with its establishment. Messrs. Jas. Irvine, W. Wilson, Murray, Walker, McElwee, Morrow, Beveridge, Kirkland and Kendall, were appointed for this purpose.

Resolved, also, That the Board of Managers of the Western Hall, be authorised to prepare the rooms offered in Jefferson College, for the accommodation of the Theological class for the present year.

Reasons of protest by Mr. J. Scroggs against the decision of Synod, sustaining the appeal of the Rev. A. Wilson, recorded in a former minute, were read, and Dr. Bruce and Mr. Kirkland were appointed to answer said reasons.

On motion, *Resolved*, That Dr. Anderson and the Clerk of Synod, be appointed a committee to continue the correspondence with the Associate Synod of Original Seceders in Scotland.

A Pamphlet having been published by the Rev. A. Wilson, giving a public statement of his cause, while the cause was pending—on motion, *Resolved*, That said Pamphlet be considered as referred to the commission along with other matters included in their appointment.

From this decision, Messrs. Heron, Isaac and Kirkland, entered their dissent.

The minutes of all the sederunts were read and approved.

After prayer—singing a part of the 72d Psalm, and the Apostolical Benediction pronounced by the Moderator, the Synod adjourned to meet in Philadelphia, on the 4th Wednesday of May, 1830.

ANDREW HERON, *Synod Clerk*.

STATISTICAL TABLE OF THE PRESBYTERY OF MUSKINGHAM.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.
John Walker	Unity	Belmont	Ohio	72	162
Samuel Irvine	{ Wooster	Wayne	do	75	120
	{ Salt Creek				
Thomas Hanna	{ Cadiz	Harrison	do	54	118
	{ Piney Fork	Jefferson	do	50	105
Daniel McLane	{ Bloomfield	Muskingum	do	78	150
	{ Cambridge	Guernsey	do	18	36
	{ Mount Pleasant	Jefferson	do	30	56
Joseph Clokey	{ McMahon's Ck.	Belmont	do	18	31
	{ Belmont	do	do	18	33
Andrew Isaac	{ Londonderry	Guernsey	do	45	93
	{ Sharon	Harrison	do	15	30
Without charge.	{ Jonathan's C'k.	Perry	do		
Samuel McLane	{ Licking	Licking	do	40	87
	{ Truro	Franklin	do		
	{ Mansfield	Richland	do		
	{ West Union	do	do		
	{ Millersburgh	Holmes	do		
Vacancies.	{ Carmel	Tuscarawas	do		
	{ Hermon	Knox	do		
	{ Mohican	Wayne	do		
	{ Newman's Creek	do	do		
	{ Washington	Marion	do		

STATISTICAL TABLE OF THE PRESBYTERY OF CHARTIERS.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.
John Anderson	Ser. & King's Ck.	Beaver	Penn.	116	264
Wm. Wilson	{ Monteur's Run	Allegheny	do	67	157
	{ Noblesburgh	do	do	35	80
Thomas Allison	{ Mt. Hope and	Washington	do	46	114
	{ Cross Creek	Brooke	Va.	26	61
James Ramsay	Chartiers	Washington	Penn.		340
David French	{ N. & S. Buffalo	do	do	110	240
Alex. Wilson	{ Peter's Creek, &	do	do		
	{ Pigeon Creek	do	do		
Alex. Donnan	{ Mt. Pleasant, &	do	do	105	220
	{ Burgetstown	do	do	85	180
Vacancies.	{ Congre'n. of Ohio	Beaver	do		
	{ Washington	Washington	do		

STATISTICAL TABLE OF THE PRESBYTERY OF PHILADELPHIA.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.
Francis Pringle	Carlisle	Cumberland	Penn.	13	44
FW M'Naughtan	Mercersburgh	Franklin	do	42	91
	McConnellsburgh	Bedford			
F. Beveridge	Philadelphia	Philadelphia	do	60	128
W. Easton	Octorara	Lancaster	do	47	123
A. Whyte, Jr.	Baltimore	Baltimore	Md.	22	45
	{ Guinston	York	Penn.	42	113
Vacancies.	{ Lower Chanceford	do	do	20	54
	{ Huntingdon	Huntington	do		100

STATISTICAL TABLE OF THE PRESBYTERY OF OHIO.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.
T. McLintock	{ Harmony Unity	Butler Venango	Penn. do	100	150
Daniel McLean	{ Shenango Salem	Crawford	do	200	450
David Imbrie	{ Griersburgh Bethel	Beaver	do	70 80	150 160
Alex. Murray	{ Newcastle Mountville	do	do	30 60	68 108
	{ Slippery Rock West Beaver	Butler Columbiana	do Ohio.	73	143
Elijah N. Scroggs	{ West Union 4 Mile Square	do Brown	do Penn.	100	250
John Donaldson	{ Yellow Creek Poland	Columbiana Trumbull	Ohio. do	70	150
David Goodwillie	{ Liberty Deer Creek	do do	do do	200	430
	{ Mercer Rocky Spring	Mercer	Penn. do	120	170
Isaac Beggs	{ Springfield Cherry-Run	do Venango	do do		
M. Snodgrass	{ Connaught Mount Prospect	Crawford Mercer	do do		
	{ Neshannock Hamills	do do	do do		
Vacancies.	{ Newton Springfield	Trumbull Portage	Ohio. do		
	{ Franklin Sandy	do Stark	do do		

STATISTICAL TABLE OF THE PRESBYTERY OF ALLEGHENY.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.
Robert Bruce	Pittsburgh	Allegheny	Penn.	150	320
John France	Glade-Run	Butler	do	60	200
John Dickie	Rich-Hill	Armstrong	do	100	150
Joseph Scroggs	Fairfield	Westmorel'd	do		300
Hugh Kirkland	Bethel, &c.	Allegheny	do	140	250
David Blair	Indiana, &c.	Indiana	do		350
	{ Cherry-Run Upper Piney	Armstrong do	do do		65
	{ Concord Lower Piney	do do	do do	25	60
Vacancies.	{ Mahoning Berachah	Indiana do	do do	8 15	30 50
	{ Blairsville Jefferson	do Jefferson	do do		

STATISTICAL TABLE OF THE PRESBYTERY OF MIAMI.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.	cal'ns.
James Adams	Massies Creek	Greene	Ohio.	125	270	
	{ Pistol Creek do	Blount do	Ten- do }	82	172	260
David Carson	{ Big Spring and Fork Creek	Monroe	do	31	53	85
	{ Xenia Sugar Creek	Greene do	Ohio. do	80 50	180 100	
	{ Salem Limestone	Knox Washington	Tenn. do	16 9	45 30	
Vacancies.	{ Darby Carmel, Madison	Madison Jefferson	Ohio. India.			
	{ Big Creek and Clarke	do Clarke	do	50	120	

STATISTICAL TABLE OF THE PRESBYTERY OF THE CAROLINAS.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.
A. Heron	{ Ebenezer	Rockbridge	Va.	62	167
	{ Timber Ridge				
T. Ketchen	{ Shiloh	Lancaster	S. C.	128	210
	{ Neily's Creek	York	do	28	68
A. Anderson	{ Steel Creek	Mecklenb'gh	N. C.	29	61
	{ Bethany	do	do	30	74
John Wallace	New Lebanon	Monroe	Va.		
	{ Smyrna	Chester	S. C.	29	60
James Lyle	{ Little River	Fairfield	do	35	78
	{ Bethel	do	do		
W. M. McElwee	{ Sharon	York	S. C.	51	102
	{ Tirzah	do	do	34	64
Without cha.	{ Old-Providence	Augusta	Va.		
	{ Broad Creek	Rockbridge	do		
John Mushat	New Stirling	Iredel	N. G.		90
	{ Cambridge	do	do		60
Wm. Dixon	Virgin Spring	do	do		
	{ Gilead	Mecklenb'gh	do		36
Vacancies.	{ Nob Creek	Lincoln	do	21	45
	{ Cochran's Vale	Burke	do		
	{ Sardis	Union	S. C.		
	{ Bethany, &c.	York	do	40	70
	{ Pisgah	Lincoln	N. C.	45	100
	{ Piedmont	Haywood	N. C.		

STATISTICAL TABLE OF THE PRESBYTERY OF CAMBRIDGE.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.
D. Goodwillie	{ Barnett	Caledonia	Vert.	95	200
T. Goodwillie					
Alex. Bullions	Cambridge	Washington	N. Y.	119	348
Andrew Stark	New-York	New-York	do	100	275
Peter Campbell	Florida	Montgomery	do	65	132
James Martin	Albany	Albany	do	60	125
James Irvine	Hebron	Washington	do	55	160
A. Gordon	Putnam	do	do		105
Jame P. Miller	Argyle	Washington	do		305
Wm Pringle	Ryegate	Caledonia	Vert.	40	100
	{ Dumfries		U. Ca.		
John Russell	{ Thorold		do		
	{ Stamford		do		
Without charge.	Vacancies.				
Arch'd. White	{ Bovina	Delaware	N. Y.		80
Robert Laing	{ York	Livingston	do		
Peter Bullions	{ Salem	Washington	do		35
	{ Johnstown	Montgomery	do		

Summary of the preceding Tables.

Presbyteries.	Ministers.	Congregations set'd. and vacant.	Fam.	Com's.
Cambridge	14	16	534	1865
Carolinas	8	24	532	1285
Ohio	9	28	1103	2229
Chartiers	7	16	590	1656
Miami	2	13	443	970
Philadelphia	5	9	246	698
Allegheny	6	14	498	1775
Muskingum	7	23	513	1026
	58	143	4459	11504